CHRISTIAN REGISTER.

VOL. XXVI. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 14.

"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, APRIL 3, 1847. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letter of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

NATURAL AND SUPERNATURAL—REVIEW OF O. A. BROWNSON'S REPLY TO THE PROTESTANT MINISTER — BROWNSON'S QUARTERLY REVIEW, JAN. 1847.

In the above named Review, some sixteen pages are employed, in answer to the argument of a private letter, addressed to Mr. Brownson. As I am the minister so often alluded to in the reply, I would review the argument by which the objections raised in the letter were met.

In regard to the private conversation, in which Mr. Brownson was constantly victor, I need not speak. I do not recollect having assumed some premises, for which I stand responsible in his Review, nor can I resist the conviction that he sometimes imagined me as occupying the ground which he expects an opponent to take, especially when he considers me as affirming that Reason alone is competent to the full knowledge of Divine Revelation, since reason is but one of the mental faculties. Revelation belongs to the whole soul, and cannot be known, but by the action of *all* its powers. Not one faculty but all the faculties are needed, in their best possible action. His disposition of my argument and the accompanying conquest only proves, that he who commands his own, and his opponent's forces at the same time, may triumph in the result. The lion and the panther fought, and each drawing his own picture of the battle, left the observers through the woodland realm to opine, that different encounters were intended!

The issue between us is whether there are powers in human nature, by which the supernatural may be known. Salvation he contends belongs to the supernatural order;—is out of the range of nature; that, since nature cannot act beyond its range, man by natural powers, cannot know the supernatural. Salvation being of the supernatural order, it is inaccessible and unattainable by natural powers. The Church is needed as a teacher of the supernatural, without whose instructions salvation is impossible.

In reply, I have urged, that there are points of contact between the natural and the supernatural, but for which salvation is impossible either *in* the church or out of it; that in salvation there are three things distinct, the Savior, the saved and the instrumental action by which salvation occurs; that admitting the Savior and the instrumental action to be supernatural, the subject, who is not supernatural, must be brought into contact with the former; that man can only know Deity through kindred powers; that if man by nature cannot know the supernatural, when presented, there are no mediums which may help him;—which is *the* issue formed, every thing else being matter incidental.

It is plain that the medium, or mediums of the supernatural, must belong either to the natural order or to the supernatural. If to the former, they are useless, and if to the latter, they cannot be known or used, except on the condition, that man may, by powers natural, know truth of the supernatural order. If the church gets at the supernatural, individuals may, since all the faculties found in all men, are resident in one man.

Mr. Brownson first gets up a wrong issue, in which I am made to say, that the ability to *receive*, is identically the ability to *know*, and *do*, which position is exactly the antipodes of both my words and meaning. All that my words implied, was, that in salvation there is something to receive, know, and do,—three things distinct. But I cheerfully stand responsible to the idea, that man can receive nothing from God or man, except that for which he has a receptive capacity.

I affirm, that if in salvation there is something to *receive*, something to *know*, and something to *do*, and if these are all supernatural, then he who thus *receives*, *knows*, and *does*, realizes the supernatural, for which he must possess the adequate capacity in his nature. There must be a distinction between the receiver and the received, the knower and the truths known, the doer and the commandment done; and it follows, that if salvation has ever occurred in the church or out of it, on Mr. B's principles, that case of salvation logically establishes the fact, that in human nature are all the powers essential to receiving, knowing and doing the supernatural.—Nor can Mr. B. evade this conclusion, except by confounding the evident distinction between the receiver and the received, the mind knowing and the truths known, the man doing and the commandment done.

Receiving the supernatural, implies in man a capacity to receive it, which precedes the gift: the capacity to know the supernatural must precede the knowledge, or it could not be known; the capacity to do a commandment, whatever its character, must precede the obedience.

Of course it is implied that the supernatural is presented by the Almighty in some way; and I feel certain, that if salvation is a supernatural reality, he who experiences it *realizes* the supernatural, though Mr. Brownson somewhat doubts that such a phrase has any meaning. The man saved has realized or experienced salvation, and as the realizer cannot be that which he realizes; and as he who experiences salvation is not the salvation experienced, the powers by which such experience and realization are possible, are resident in the *subject*.

But Mr. Brownson affirms that "all that is requisite on the part of the natural, in order to render man capable of being supernaturally assisted, is the naked capacity to be acted on by grace. The moment the grace reaches him, it becomes itself immediately, by its own virtue, a supernatural assistance, and the first act of the subject under it may, by its means, be a supernatural act." Man is passive in this reception of grace, which grace is supernatural. It follows that man has the naked capacity to receive the supernatural *passively*, and after the reception *to act* supernaturally by virtue of the assistance. I conclude that knowledge is not an element of the grace passively received; truth cannot be an element of it, since such reception implies the antecedent capacity to *know* the supernatural, allowing the knowledge and the truth to be of this order. And how it is that the passive reception of grace in which there is no knowledge, should enable the *mind* to *act* supernaturally, I am not as yet apprised; and if the grace contains any truth I as yet see no mode by which the mind can receive it without a *determination* of its truth, which destroys the passivity contemplated. The power to *resist* the grace is thus acknowledged: "The grace thus received, if not *resisted*, not only becomes a supernatural assistance to the subject, but may enlarge his capacity to receive more grace."—The power of active rejection, which he grants, implies the power of active reception which he denies.

But does it enlarge his capacity to receive more grace *actively* or *passively*? As he has no capacity to receive grace actively at first, he has none to be enlarged actively. *Nothing* cannot be widened or lengthened. If he receives more grace *actively*, it is not by *enlargement* of former capacity, but by the creation of new capacity.—Nothing could be *enlarged* but the power of passive reception.

"The first act of the subject under the supernatural assistance may by its means be a supernatural act." But I wish to know who is the actor. The assistance is not the actor since it implies some one assisted, and he is not the assistance. The assistance is supernatural, but the assisted is not supernatural, and he is the actor. Keep this in view, that he is the actor. But how shall he employ his assistance? Not passively, for he is to *act;* so that the grace which he could receive but passively he must now employ actively. As the assistance only is supernatural and the assisted is not supernatural, as distinguished from the assistance, it is plain that the supposed action only proves what the natural can do when supernaturally assisted. It would be gratifying to know, whether truth is an element of this supernatural assistance by which one may do supernatural things. If there is any truth in it, it must be supernatural truth, (otherwise the assistance is not supernatural) which according to Mr. Brownson he cannot understand by natural powers; and if there is no truth, no light in the assistance, how may it be an aid to man in knowing revealed propositions! Will Mr. Brownson give the elements of which the supernatural assistance is composed.

"If salvation has ever occurred in any one case, it is infallible proof that in human nature are powers that can realize the supernatural." To this Mr. B. objects saying it only proves that man has powers which may be supernaturally elevated to the supernatural. This much he grants. But this only shifts the difficulty.—How will you *elevate* man to the plane of the supernatural? Only by supernatural means. But man cannot be elevated except on condition that he realizes the power of the elevating means.—If the whole soul is elevated, then all its powers must be moved upon by the elevating means, and further, the means must be known to the subject. I presume that Mr. Brownson himself would not say, that man is elevated as a dead weight is raised. Then he must know the means by which he rises to the plane of the supernatural; and if these are supernatural, then he knows the supernatural before he fully ascends to its plane, which again proves the natural ability to know supernatural reality.—The phrase to *realize* the supernatural, to which Mr. Brownson objects, I hold as good, if so be, that he may realize salvation, which all saved men must do.

To *apprehend* the supernatural, when presented, is, as Mr. Brownson grants, the office of the natural powers. I am thankful for this admission. "All revealed propositions are, as propositions, or as proposed to our belief, *apprehensible* by our natural powers. But this is not the question. Are they in fact *revealed* propositions? Are they *true?* These are questions which we can answer only as supernaturally taught." (Jan. No. of Brownson's Quarterly Review, p. 108.)

But I ask Mr. Brownson to answer, On what principle is the *apprehension* of the supernatural possible to man? I take this to be an important question and when answered, decides the whole point in controversy. I ask if man may even *apprehend* the supernatural, so as to know that it is supernatural, except on the ground that in humanity there are powers kindred to that which is apprehended? I ask, if the animal beneath man can even apprehend the presence of Philosophy in man? Can he apprehend Religion in man as being above his own order? Certainly not. And why? Only for one reason, which is the absence of kindred powers to man. Could he even *apprehend* Philosophy or Religion, the fact, would then be proven, that the animal possesses the powers, through which, Philosophy and Religion may be known. And it appears exceedingly plain, that it would be as impossible to *apprehend* the supernatural except on the ground of kindred powers, as it would have been for Newton's dog to have apprehended Newton as the true philosopher of the solar system. To my mind this one admission proves all that remains. "Are they *revealed* propositions"? This can only be decided as we are supernaturally taught, says Mr. Brownson, which is plainly but a new shift of the same difficulty. Why supernaturally taught this fact? Because the fact is supernatural and therefore must be supernaturally taught. But the teaching which makes known the supernatural proposition is also a supernatural verity, which for the same reason will require another supernatural teaching to make me understand it, and the last will require another of the same order, and thus an infinite series of supernatural teachings must be instituted, and even then no single truth could ever reach me. But since Mr. B. grants the power to *apprehend*, we shall go on further, until we *understand* the Revealed Will of God concerning us, which we believe all may do, as well without his Church as with it.

In the letter to Mr. Brownson, the position it assumed, that "Man has powers like the Eternal Mind to the extent to which the Eternal Mind may be known", which is supported by the fact that God can only be known through kindred powers. This is admitted when restricted to the ascending scale. Newton's dog says Mr. B. could not know Newton because he did not belong to the order of Newton; but if God by his almighty power had so elevated the animal's powers as to know Newton in the sense in which one man knows another, then he could have known him, having kindred powers. This says Mr. Brownson would involve no contradiction.

But let us examine this imaginary, hypothetical dog. He is *elevated* according to Mr. Brownson into a being having Newton's powers. That is, he is a philosopher. *Now elevation, implies the prior existence of the powers elevated.* If the dog had not the rational powers, then there were none to be elevated. Elevation, Mr. Brownson, is the wrong word for this idea. It is *creation* absolute, and nothing else. I doubt not but God may *create* man from a lower animal but in so doing the prior animal ceases, and the man is a new creation, not the animal elevated and improved. But, it is indeed true, that it would require no greater change to put the animal into the order of Newton's powers, though that be absolute creation than it would to put man into the supernatural order, provided he has no powers kindred to it. As the dog is annihilated, when from him the being is formed that knows Newton through kindred powers, so man, to know the supernatural through kindred powers, must cease in his present nature, and a new being be formed, not by elevation, but by creation. This error again surprised me. Had some one else used such a figure *against* Mr. Brownson, I cannot but think that his superior intellect, had discovered the error in a moment.

It is very plain that the proposition that God can only be known through kindred powers, still perplexes Mr. Brownson. He cannot evade the difficulty by talking of elevation, since elevation *to* the supernatural, throws upon him all the difficulties he has to encounter in enabling man to realize salvation, without granting that he has, *in nature*, the powers adequate to its realization. That man may know God in the order of nature Mr. B. admits, by virtue of his natural powers, these being kindred to the God of nature but, as the supernatural is alone kindred to the supernatural, God can only be known through a supernatural likeness, which man by nature has not. He insists that my own argument refutes me, thus applied. But let us see.

We surely cannot judge of the *super*-natural till we first know the natural, for it is by this previous intelligence, that we declare any thing to be either *unnatural*, anti-natural, or supernatural. First we must know nature somewhat, enough to decide what is within her order and what is not; otherwise there is no intelligent perception of what is supernatural.

It also appears that Mr. Brownson hardly sees the harmony between the natural and supernatural. He imagines a great gulf of antagonism between them which cannot be. For God is concord, and no contradiction can flow from Him. He is author of both orders, and therefore they cannot conflict, without proving the absence of harmony in Him. The God of nature and the God of grace are One Being, only more perfectly manifested by the latter mode.—The *results* of the miracles were in harmony with nature, such as the restored eye, the leper healed, the withered arm restored; which leaves us to infer that their *causes* were in the same harmony though supernatural. And the case of the style of inspiration, leaves no hint, that the supernatural in the mind inspired, was otherwise than gently harmonious with the natural faculties. Indeed the harmony is so perfect, that all inspired minds utter their thought with more than usual naturalness. Where then is this great gulf between the natural and supernatural! I cannot find it.

As the concord existent in God, necessitates the conclusion of harmony between the natural and supernatural, I see no reason why the supernatural may not flow into the natural, why the natural may not be recipient of the supernatural, nay why man by his own powers, for he has no other at any time, may not understand truths of the supernatural order. My proposition is, *that in human nature there are powers kindred to the supernatural.* I say, that if any man ever knew God supernaturally, this proposition is proven, for God can only be known through kindred powers, as Mr. Brownson grants. Nor can Mr. Brownson interpose a supernatural likeness, having no foundation in man's nature, between him and the knowing of God supernaturally, since such a likeness to God, implies that he has it before knowing the supernatural, that man is supernaturalized before he knows the supernatural, whereas knowing the supernatural should be the *cause* of his supernatural likeness. How shall man get his supernatural likeness through which to know God? He has nothing in his nature kindred to God as supernatural, affirms Mr. B. Of course it must be given supernaturally; and the end of the gift is to know God. But if man even knows his supernatural likeness, by which he is to know God, he knows *one supernatural reality before* knowing God as supernatural, which proves the ability of his nature to know truth of this order. It is clear that all Mr. Brownson does is to shift the difficulty. I said to him, if man knows the supernatural by supernatural means he must understand his means or he cannot use them; (p. 112) "conceded," *quid inde?* Then must he understand them by his natural powers? This does not appear. For aught that appears the supernatural means, may bring with them the supernatural ability to understand them is the answer. The means are the assistance, which he must understand, but *in this* assistance there may be the supernatural ability by which he understands his assistance. Then he must understand this supernatural (p. 24,) something, included in the assisting means. Here you have the same problem and difficulty as at first. He who understands is not the assistance; he is man in his natural powers, and if he, by these, understands his assistance, or the supernatural something included in it, by which he understands his assistance, my point is gained.

Now I affirm with Paul at Athens who sanctioned the idea of Aratus, "*That we are all his offspring.*" If the *offspring* of God he is more to us than Creator. He is Father. And from this relation it follows, that by nature, we have kindred power by which to know him. God, *in his entire being*, is to us Father; not in regard to ourselves as characters, for these *we form* and often sinfully; but ourselves as spiritual beings. Mr. B. must either deny this relation altogether, or else admit that man inherits from God, the powers by which to know him either as natural or as supernatural, either in the order of nature or out of it.

But man does not *originate*, though he understands. First there is something to know. God manifests himself; or he could not be known naturally. He manifests himself supernaturally; else he could not be thus known; and being the offspring of One who is at once natural and supernatural, every man has by inheritance the kindred powers by which to know him in either order of his manifestations. Man's relation to God is peculiar; it cannot be compared to the relation in which animals stand to man.

Strange logic however meets us here. First supernaturalize the powers; then the supernatural may be known! But how can you supernaturalize the powers? This work again implies the kindred nature. Philosophise the animal and then he may knowingly hear man talk of cause and effect, through kindred powers. Doubtless he could. But how may the goat or the swine be philosophised in the entire absence of a nature through which principles of philosophy may be known? In the same predicament does the Catholic philosophy place man. He has nothing in his nature more kindred to the supernatural, than have the goat and the swine, to human philosophy. Both apprehension and comprehension are alike impossible. Supernatural elevation is also impossible since there is nothing to be elevated. To bring the animal, into the sphere of philosophy would, as I have elsewhere shown, require both creation and annihilation; and to bring man into the sphere of the supernatural on the supposition that he has no powers kindred to it, requires as much; and even then *he* could not be brought in, his identity being lost in the process. I do not suppose however, that Catholics contemplate these results, since no sect clearly see all the difficulties resultant from their premises.

I thank Mr. Brownson for bringing the subject into discussion; and as the matter now stands I think that all we both mean resolves itself into this question: Are the powers by which the supernatural may be known, when presented, resident in human nature? I affirm, he denies. If they are, man may understand all supernatural teachers by proper effort, attention and care. If he has no such powers he cannot understand any thing supernatural from any teacher; nay, not from God himself. Nor can he be elevated, by any assistance, except on the same ground. I am willing to discuss this question in Mr. Brownson's Review if he will allow me a place; or in any other respectable Review, taking Mr. B. as my antagonist.

Neither do I undervalue the advice with which Mr. Brownson closes. He tells me not to be impatient. He counsels me to examine first the credentials of the Church by which her divine mission is established, and after this to examine her message. p 115. "The Church comes to us as an ambassador from God, and, if she comes from him, she comes with credentials and we should examine her credentials before examining her message." This is proposed to our natural powers. But the claim is supernatural, as much so as the proposition, that *Jesus is the Christ, the sent of God.* And the credentials must also be supernatural, in order to sustain the claim. Now I am out of the Church. I have nothing in my nature according to Mr. Brownson, kindred to the supernatural. Still, I must understand the credentials of the supernatural order and a proposition of the same order, while out of the Church, before I look at her teachings. Then I may, out of the Church understand *one* supernatural proposition and its evidence by my natural powers. Why then may I not understand a thousand propositions in the same order, by the same powers?

The Church is proposer, and her proper credentials are miracles. If her miracles are as well attested as those which commend to me the divine mission of Jesus, I would assent to her claim. But I know of no such miracles, none resting on a better basis than those which gather around the mission of Mahomet. The Spanish inquisition surely cannot be one of them. But in understanding her miracles, if she ever wrought any, I wish friend Brownson to remember that I am understanding facts in his supernatural order, out of which he utterly excludes me, and of which I cannot get a ray of light, until I am *supernaturally elevated!!*

He also exhorts me to *rely* on God and not on myself. This is very good. But in view of the argument which has passed between us, I would ask, how can I *rely* on a Being whom I do not know? To rely on God, in the order of nature simply cannot bring me into the domain of the supernatural. And to rely on him as supernatural, when I know nothing of him in this character, is indeed an impossibility too hard for the creature! But the advice is good, although it destroys the whole argument of sixteen pages, and since both cannot be received I will accept the former.

It strikes me, that Mr. Brownson adopts a very superfluous mode of proving that his Church is the only way of salvation. Instead of stripping human nature of all capacity to know the supernatural, he would do better to prove directly that his Church is God's ambassador, sent to save. Then her teachings are essential to salvation. But to reason away all human capabilities to know the supernatural is to place man, where neither the Savior, nor the Church may reach him, they being supernatural teachers. On his present principles, he cannot prove the proposition that his Church is the ambassador of God to those out of its pale. The proposition contains a supernatural idea, which cannot be understood; and it is needless to quote scriptures as supernatural evidence in the case, since these cannot be understood. Miracles, being supernatural facts, would if wrought, necessarily be a dead language to all of us. Hence it is plain, that he and his Church can do nothing for us, until their present philosophy is abandoned, which I opine Mr. Brownson will ere long dismiss as an outgrown garment of humanity which long since ought to have been laid aside.

E. G. HOLLAND.

Boston, March 25th, 1847.

For the Register.

LATE REPENTANCE.

It will be admitted on all hands, that the general tenor of Scriptures holds out no encouragement to continuance in sin, and offers the highest rewards only to prompt obedience and early faith and piety. The escape from the consequences of early negligence and guilt by a spasmodic agony of contrition amidst the death-throes, or by some route of return beyond the grave, which many religionists emphatically offer, if to be inferred at all from the New Testament, must be gathered from obscure passages, which admit of being otherwise interpreted.—We do not believe that there is anything in the teachings of our Savior or his apostles, adapted to excite a hope of the divine acceptance at or after death, where the gospel call has been distinctly heard and willingly rejected during life; nor should we antecedently expect anything of this kind in a divine revelation, whatever may be the merciful resources in behalf of the impenitent, which God has reserved within his own keeping. Men are too much disposed to be hopeful, or at least fearless in a life of sin, to need make-weights at heaven's hand, on that side of the balance. We may perhaps best learn what was to be expected in this regard from the Supreme Father, by considering what is usual and fitting in a judiciously ordered earthly family. We will suppose a father dispensing his counsels to a son, just going to leave his roof for the temptations and perils of active life. He points out one path of conduct, and says, "Thus live, and you will be successful, honored, useful and happy,—you will secure the highest blessings of the life that now is, and will be fitted to enter on that which is to come." He shows a different path, and says, "Pursue this, and shame, dishonor and wretchedness will dog your steps to the grave, and fasten upon your soul in the world of retribution." No father worthy of the name, was ever silly enough to add, (though it might be added with literal truth,) "And yet, my son, you may go on in this evil way for six, ten or twenty years, and still repent, and close your earthly career, and enter upon your heavenly life in honor, peace and hope." This is a portion of truth, which will soon enough reveal itself to the contrite prodigal, but which ought not to be forced prominently upon the view of the ingenuous youth. Equally aside from the legitimate scope of a revelation for man's moral guidance, would be the pointing out of a way to heaven from the last earthly terminus of a misspent life, or from the world of retributive suffering that opens for the impenitent. We deny not that there may be such a way; for we would not in our dogmatism, set limits to the divine mercy. But to our eye the Scriptures leave this whole subject in utter obscurity, and simply set before us the two opposite paths of good and evil, holiness and sin, and write over their respective portals the unqualified inscriptions, LIFE AND DEATH.

There are, however, two passages often quoted as shedding hope upon what is commonly called a deathbed repentance. It is to these that we now particularly ask the attention of our readers.

The first of these is the parable of the laborers in the vineyard, in the 20th chapter of Matthew. This parable has been sadly misinterpreted, on account of its arbitrary separation from the circumstances and conversation, out of which it grew. Had the *twentieth* chapter been made to begin a few verses earlier or later, those talismanic words, *the eleventh hour*, would never have shed a ray of encouragement or hope on the way of the impenitent. In the preceding chapter, the rich young man is represented as having gone away sorrowing, because Jews had bidden him to part with his wealth in order to obtain treasures in heaven. Peter, feeling the contrast between that young man's case, and the self-sacrifice of himself and his fellow-disciples, proudly says: "Behold, *we have* forsaken all to follow thee,—what then shall be our reward?" Jesus replies: "Verily I say unto you, that in the regeneration, (i. e. the new order of things,) when the son of man shall sit on his throne, ye that have followed me shall sit upon twelve thrones, judging or ruling the twelve tribes of Israel, i. e. ye shall occupy places of the brightest dignity and glory. But," continues our Savior, "it is not because you are the first called, that you are to receive the highest rewards.—All in every age and place, who shall for my sake make sacrifices like you, shall receive like rewards. For the rewards in my kingdom will not depend upon the period, whether early or late, at which one enters my service, but upon the promptness and fidelity, with which he obeys the call when it reaches him. Many of the first called will have the lowest places in my kingdom, while the highest places will be open to many of those, who at a very late era shall embrace my religion." Thus does our Savior rebuke the extravagant claims to priority of rank of those who shared his personal fortunes upon earth, and offer equal opportunity for distinguished eminence in his kingdom to all of every age.

It is in illustration of this doctrine that he utters the parable under discussion, in which he compares those called into his Church at different periods to laborers hired at different hours of the day, who, because they all came as soon as they were called, and worked as long as they were asked to work, received equal wages through the beneficence of the master of the vineyard. In the murmuring of those hired in the morning against the liberality which placed the hirelings of the eleventh hour on the same footing with them, we read a keen rebuke of Peter and his ambitious fellow-apostles for their readiness to assert pre-eminent claims merely on the score of the prior date of their call into the Gospel vineyard. The doctrine of the parable is simply this: All of every age, who obey the first call to the service of Christ, and remain steadfast in his service till death, will receive equal happiness and glory in heaven.

The other passage commonly quoted as shedding strong hope upon a late repentance, is the promise of Christ to the penitent thief, "This day shalt thou be with me in Paradise." At the first view which we might take of this narrative, we should be disposed to think the malefaction too calm to be regarded as a sudden convert. There seems to be in his case none of the feverish excitement of one, who in dying for the first time turns to the mercy of heaven. His rebuke of his fellow-convict is mild, gentle and dignified, manifests on his part entire self-possession, and could hardly have been uttered by one, to whom the emotions of the hour were entirely, wholly new. We know not how long before his execution the crime for which he suffered was committed. He might have spent weeks or months in prison, shut up for the slaughter, and there his thoughts might have been given wholly to preparation for this hour. He might have been among the Savior's frequent listeners; and the seed of the word, choked for a season, but not blighted, might have sprung up in solitude and silence. There is indeed one view, which renders this in the highest degree probable. The same Greek word denotes a *robber* and a *rebel*, that is, it denotes any violent disturber of the peace, whether his outrage be against private property or the public tranquility. Thus Barabbas is called by this word, translated *robber*, in the Gospel of John, while according to Luke, it was for a certain sedition in the city and for murder connected with it, that he had been cast into prison. We deem it highly probable that those crucified with Jesus were fellow-rebels with Barabbas, and that their seditious movements were against the Roman government and in favor of Jewish liberty, which was what made the Jews so anxious for the pardon of Barabbas. The idea that the Messiah was already upon the earth and about to assume his crown was the germ of all the seditious movements of the Jews at this period, and the rumor of our Savior's miracles had stirred up anew a rebellious spirit in many parts of Judea. Barabbas and these two crucified ones may have been of the very five thousand, whom Jesus fed in the desert, and a part of whom sought to invest him forcibly with the insignia of royalty, but, failing in the attempt, had perhaps stirred up this sedition within the city walls. This hypothesis will account for the conduct of both the malefactors. The one, who railed at Jesus, was indignant at having ventured and forfeited his life for the sake of one, who then seemed as weak and helpless as himself. The other had learned more faithfully the teachings of Jesus, and as he had pondered on them in the solitude of the prison, had seen that they had a deeper and higher import than could be satisfied by an earthly kingdom, and was thus prepared to receive heavenly gifts at the hand of the crucified. This is indeed a mere hypothesis, nothing more,—certainly tenable, and of worth to those, who feel the difficulties which it is adapted to remove. We will only add in corroboration of it, as we close, a single query. In the confessedly imperfect knowledge that we have of the just working of the Roman and Jewish governments at the time when this event took place, have we any reason to suppose that mere robbers, or persons convicted of any other than political crimes, would have been executed by crucifixion and under military auspices?

A. P. P.

THE MIRACULOUS IN RELIGION.

A belief in the miraculous origin of our religion is placed among the things which are transient, and which are destined to pass away, while purity of heart and holiness of life, love to God, and love to man are justly regarded as absolute and permanent. It is sometimes asked if the soul is sustained upon the bed of death by a belief in the miraculous origin of our religion, rather than by its own holy union with God through the power of faith and love. The proper answer to this question is, that a belief in the miraculous origin and divine authority of our religion, has been the instrument of bringing the soul into this holy union. What may perhaps with truth be regarded as in itself transient becomes of vast importance and of permanent value from its connection with what is ultimate and absolute. And then too, that which is transient with the individual becomes permanent with the community and the race. It is with the individual an instrumentality to a permanent end. As an instrumentality, it is needed by all other members of the community, who have not enjoyed it, and will be as important to them as it has been to those who have already experienced its beneficial influences. As an instrumentality, it will be as important to all succeeding generations, as it has been to those which have gone before. It is then only from the vast and unspeakable importance of the ends they are intended to accomplish, that the true value of all religious instrumentalities is to be learned. While therefore we should ever assign them their true place, as *instrumentalities*, we should also assign them their true value, enhanced as it is by their relation to the spiritual growth and eternal welfare of the soul. [Jason Whitman.

THE BEST SEAMEN.

"I am convinced," says Captain Parry, the celebrated navigator, "that true religion is so far from being a hindrance to the arduous duties of the seaman, that, on the contrary, it will always excite him to their performance from the highest and most powerful motives. The very best seamen on board the Hecla—such I mean as were always called upon in any cases of extraordinary emergency—were, without exception, those who had thought the most seriously on religious subjects; and if a still more scrupulous selection were made out of that number, the choice fell, without hesitation, on two or three individuals possessing dispositions and sentiments eminently Christian." [American Christian Almanac.

WHAT HAVE WE DONE.

An important question: What have we done! We have breathed, moved and lived on the fruits of the earth. Have we made others better or happier? have we accomplished any good for mankind? have we been the instruments of suppressing vice and immorality and promoting virtue and industry? If not it is high time for us to inquire, what have we done? Certain it is, if we live on in the same dull round, no one will ever point to us as the instruments of good, and we shall pass off the stage of life, leaving the world in a worse condition than we found it. If there is a life that we look upon with a kind of horror, it is such as those characters lead, who never cast a thought to the future, nor care what is the influence they exert, provided they enjoy the present moment and pass away quickly the time that would otherwise hang heavily upon their hands. A laudable ambition we are bound to encourage—an ambition that will prompt to holy deeds and generous impulses—that will lead the possessor, step by step, in the path of usefulness. Let all our young men be thus ambitious, and whenever they should feel like asking themselves, "What have I done?" they could point to much that would give them pleasant reflections and make them at last resigned, whenever the summons came for them to prepare for the grave.

ONE FAULT.

He who will turn away a friend for one fault, is a stranger to the best feeling of the human heart. Who has not erred at least once in his life? If that fault were not overlooked, to what depths of infamy would not thousands have descended! We know not the peculiar and pressing temptations to which another may be exposed. He may have fought manfully for months against the sin, and still kept the secret locked in his bosom. At last he was overcome. In a moment he yielded. He would give the whole world to recall the act. He has mourned over it in secret, and repined in dust and ashes. Shall we forsake him? Earth and Heaven, justice and humanity, philanthropy and religion, cry out—"Forgive him!" He who will not forgive must possess the heart of a demon. Surely, the love of God is not in him.

JUDGE DAVIS.—A GOOD OLD AGE.

The great charm of Judge Davis's character lay in its simplicity, the simplicity of an affluent but incorrupt mind. A man more free from sinister purpose or selfish desire never lived. Hence he retained through life a singular capacity of enjoyment. He received pleasure while he gave it. He loved his friends while they loved him. There was an amenity about him such as we scarce ever see. Gentle as a child, yet with a mellow wisdom and a patriarchal courtesy, he drew us so near to him, that we almost forgot how far beyond us he had gone on the journey of life. His presence was never felt as a restraint upon the gladness of childhood, or the hopefulness of youth. As a friend has said of him since his death, he was one whom you could not help loving. In all this city there was not one, who had ever exchanged a word with him, who did not regard him with kind and respectful feelings. He inspired universal esteem. Hence it was that his usefulness did not cease with his retirement from public duties. His death is felt as a loss through our whole community, for his influence extended far beyond the circle of his kindred.

In was in his old age that the graces of his character shone forth in their full, though mild, lustre. * * The clearness of his mind was not abated, nor its freedom of thought impeded. His affections were as warm, and his sympathies as fresh, as in the days of his youth. His serenity was like the deep blue of the sky, through which the stars shine without disturbing the impression which it makes on the beholder. His religious trust and devotion were the same as they had been through many a trial of anxiety and bereavement. His hope was as bright as it was tranquil. And then in the circumstances of life he was singularly favored. Though she who had walked by his side through the hours of a long and happy connection was no more with him, and the son on whom he had hoped to lean in his last days, and grandsons who were to him as his own children, had been taken, others remained who made home pleasant and dear to him. The most watchful affection anticipated his wants, while "troops of friends" delighted to contribute in any way to the satisfactions of his declining age. The usual infirmities of advanced life were felt but lightly by him. His habits of temperance, his equanimity of mind, and his ready enjoyment of the influences about him, had concurred to keep off those weaknesses which press upon the aged. One calamity fell upon him as his days approached their close. The faculty of vision was impaired. To him who had spent hours of every day among his books, this was one of the severest privations that he could have been called to endure. Yet I am sure that we had a compensation for our grief on his account, in the example which he gave us of a patient and cheerful spirit. For months did he know of the loss which was gradually coming upon him before he spoke of it even to his own household. And never, from that moment to his death, did a word of complaint pass his lips.

I cannot withdraw my thoughts from the spectacle of that old age. It was more than beautiful; it was sacred. And yet it awakened no feeling of awe. We always left his presence more cheerful than we entered it. His mind stood in such pleasant relations to all about it that it communicated its tone, in some measure, to ours. He saw things through the medium of his own serenity, and they wore agreeable aspects to his view. We might apply to him with perfect justice those lines of Wordsworth, concerning the "eloquent old man" whom he introduces in the "Excursion":—

"How pure his spirit! In what vivid hues,
His mind gave back the various forms of things,
Caught in their fairest, happiest attitude."

This spirit of mild and ripe goodness pervaded all his social relations. It gave a sweetness to his humor, and a benignity to his rebuke,—if, indeed, he could be said to have ever uttered a word of rebuke. The play of his fancy was beautifully chaste,—luminous, but not brilliant. Nothing could be more characteristic than the sentiment drawn from him on a late celebration of the forefathers' landing:—The new Pilgrim's Progress, in which there is no slough of despond, and no giant Despair." Such was his idea of the Christian life, as he stood near its close. And according to the faith which he here expressed had he walked through a long course of years. Many sorrows had met him in his way, and many anxieties had gathered around his heart. But despair or despondency he never admitted to his breast. He regarded life with a wise composure, and extracted balm from the very thorn which had pierced his flesh. Well did he merit the title of a Christian philosopher. Over his old age philosophy and religion shed their mingled light, and poured their soft glories around his head.

Of such a life, and such an old age, there could be but one fit close. It was granted to our friend. He was gathered to his fathers "in peace." For one day only did disease hold him in its power, and even then it dealt gently with him, imposing no acute pain or wearisome suffering, but severing the bond which time had worn to its last thread, so that it might be broken without a feeling of distress. "I am very weak," said he, the night before he died;—that was all; and that was the natural prelude of his departure. The morning broke and found him sinking into the arms of the last angel whom God would send to him in this world. He was not surprised by his arrival. He knew the nature of his errand, and had long anticipated his coming. Children and grandchildren drew around his bed. The physicians, whose skill had reached its bound, stood there also. His consciousness interpreted the meaning of that assemblage of kindred and friends in the chamber of sickness. "Shall I probably revive?" he asked. The answer caused not a shade to pass over his countenance. He waited yet a little longer, and then he ceased to breathe. And

that meek and pa... noble in its gentleness, wise in its trust, beautiful in its sanctity, had dissolved its earthly connections, that it might rise to the scenes of a higher existence. How suitable a conclusion of a long tranquil experience! A peaceful death, the end a peaceful life. The old man putting on the immortality of heaven with the same placid temper with which he had moved through the changes of his mortal course. [Dr. Gannett.

CHRISTIAN REGISTER.

BOSTON, APRIL 3, 1847.

DISCREPANCIES IN THE SCRIPTURES.—THE RESURRECTION OF JESUS.

We believe that there is, among some writers of our denomination, a disposition greatly to magnify the number and importance of the discrepancies to be found in the Evangelists. A minute and critical examination will often show that there is, in these apparent differences, the most substantial agreement. We do not say, that there are no differences which cannot be reconciled, but we believe that if there are any, they are very few and unimportant. We would illustrate this by an examination of the different accounts of the resurrection of Christ, which have been supposed to involve statements entirely at variance with one another; and we beg any of our readers, who may have been troubled by these difficulties, to study the subject out thoroughly with us. We shall follow substantially Dr. Carpenter's account.

According to Matthew, early on the morning of the Resurrection Mary Magdalene and the other Mary came to see the sepulchre, and an angel there, sitting upon the entrance, announced to them that Jesus was risen, and calling them into the sepulchre, sent them out to tell his disciples.

According to Mark, Mary Magdalene and Mary the mother of James and Salome came, and *entering into the sepulchre*, saw a young man, &c.

According to Luke the women came and entered the sepulchre, and as they were much perplexed, behold two men stood by them in shining garments, &c. It was Mary Magdalene, and Joanna and Mary the mother of James and other women who told these things among the Apostles.

St. John says, on the first day of the week Mary Magdalene goeth early in the morning, and seeth the stone taken away. * * She runneth therefore and cometh to Simon Peter and to John, whereupon they run to the sepulchre, enter it, see the linen bands and the napkin and return to their abode; but Mary Magdalene, having returned to the tomb, remains weeping, and sees first two angels and then Jesus.

In order to understand the particulars, it is necessary to know the location of the parties. Mary Magdalene, Mary the mother of James and other women passed the night at Bethany. Salome and her companions were in Jerusalem, as were also Peter and John, as well as Joanna and her companions, she being the wife of Herod's steward.

Now we suppose that the party from Bethany came first, and that Mary Magdalene, coming a little before her companions, the moment she saw that the sepulchre was broken open, ran to tell John and Peter. Then "the other Mary" and companions came, were spoken to by an angel without the sepulchre and led in, where they were immediately joined by Salome and her companions from Jerusalem. All this would not probably detain them many minutes, before they departed. Then the second party from Jerusalem, Joanna and her companions came, were accosted by the angels after they came out of the tomb, and immediately returned near Herod's palace. After they had left, Peter and John came running to the sepulchre, and, seeing no one, departed, leaving Mary Magdalene, who had now returned to the sepulchre, where she saw, first, two angels and then our Lord himself. All these transactions probably did not take up more than thirty minutes.

Now, in these suppositions, there seems to us nothing forced or improbable, and they perfectly reconcile the seeming differences in the different accounts. Nothing could be more natural than that Mary Magdalene, in her zeal, should reach the garden before her companions, and, seeing the sepulchre broken open, should run in breathless haste to John and Peter. Nor is it at all strange that Mark, who appears to have received his account from Salome, should have mentioned her as one of the party which she joined at the sepulchre, and have related what appeared to her as if it had so happened to the whole party, while Matthew, getting his account from "the other Mary," relates the meeting with the angels as it occurred to her. Luke, again, deriving his information from Joanna or one of her companions, would relate their experience. It will be observed that Luke, in enumerating the women, does not say that they all went to the sepulchre together, but only that they and other women "told these thing among the Apostles." John, writing long after the other Evangelists, naturally narrates what they had omitted, and therefore confines himself to what relates to Mary Magdalene, Peter and himself, and not one word of his account is in any way inconsistent with what is said by the others. He mentions Mary Magdalene; but does not say that she was alone. On the contrary her expression (xx. 2,) "*we* know not where they have laid him" implies that there had been others with her, and this expression is the more remarkable, as, when it is repeated in verse thirteenth, it is, "*I* know not where they have laid him"; she being then evidently alone.

Another statement, trifling in itself, goes to confirm the account we have given, as to the time when the different women reached the sepulchre. John says that Mary Magdalene came "early in the morning, while it was yet dark". Mark says, that they came at about sunrise, (he uses the aorist tense), which would indicate for his party a time later than that mentioned by John; so that these two statements, which have usually been regarded as inconsistent with each other, do, in fact, confirm the exact truth of the whole account.

Again, we would entreat any of our readers who may have been troubled by apparent inconsistencies in the Gospel narratives to read as carefully as possible what we have here said, in its connection with the full accounts of the Resurrection by the Evangelists. To one who does not examine the matter critically, there are perhaps no more striking discrepancies in the New Testament. According to Matthew the woman met *one* angel *before* entering the sepulchre; according to Mark they met him *in* the tomb; according to Luke they did not meet the angel till they came out of the sepulchre, and then they meet *two*. According to John, Mary Magdalene came while it was yet dark; according to Luke the women came at about sunrise. Now if violent contradictions like these, can be so easily reconciled, ought we not in other cases to be slow to admit that contradictions actually exist, though we may not know how to reconcile what appear to us as such? We must say in all sincerity, that the more we have examined these various passages in the Gospels, the more strongly have we been impressed by the confirmation which they lend to each other. If men will only study them, we have no fears for the result.

A FRAGMENT.

ACCORDING TO WHAT WE HAVE SHALL IT BE REQUIRED OF US.

* * * He gained his end, but lost something of his self-respect, and never after recovered the hold he once had on the confidence and affections of others. And many were there whose faith in human virtue was sadly weakened by the slight failure in one whom they had so entirely trusted. For, he who is most highly esteemed for his virtues and the purest elements of character, may, by acts which in others would be hardly noticed, inflict a wound on the cause of truth, and sorely pain the moral sensibilities, and even shake the religious faith of those who have looked up to him as a model of Christian disinterestedness and truth. His conduct thus far is a pledge of what he will be in time to come, and because, therefore, much is expected of him, much by the principles of moral rectitude will be required; and not only is his example doubly mischievous, but he is doubly guilty, if he in any one instance deliberately allow himself to fall short of the high standard, which his previous life had proclaimed as his. If Fenelon in any one case had undertaken to defend himself on the ground of expediency or worldly prudence, who does not see that he would be brought down at once from the high elevation to which his virtues and the affections of the world have raised him? And though the act might be considered right and honorable in a mere man of business, yet the moment he should undertake to defend it on such grounds, he shocks the sensibilities even of the worldly; for they see, that in so doing he is treacherous to the principles which he has professed, and belies all the promises which a life of holiness and self-sacrifice has made. He, who by unnumbered deeds of kindness has shown himself our friend and to whom we are bound by affections which have grown out of years of unreserved intimacy, cannot from motives of personal advantage treat us as a stranger might be perfectly justified in doing, without grievous wrong both to us and to his own soul. His very kindness in times past, for which we then had no claims upon him, has now given us a right to expect that, unless for some fault on our part, he will still be our friend. So he, who by a life of disinterested fidelity to Christ, has bound and pledged himself to him and to the high principles which he proclaims, cannot without grievous wrong to his own soul and the cause of Christ, put himself in the same relation to Christ as other men and justify an act of questionable fidelity by maxims of worldly wisdom.

For the Register.

THE REVOLUTION IN GENEVA.

MR. EDITOR,—In your paper of February 13, you cited from the Presbyterian a letter of D'Aubigne on the above subject, in which he gives an account of the changes which have recently occurred in the constitution of the Genevan Church, many circumstances of which he laments. It seems that by the new constitution the Consistory, which is the supreme authority in the Church, is to consist of twenty five lay and only five ecclesiastical members, which is in effect putting the government of the Church out of the hands of the clergy who have heretofore held it, into the hands of the laity. Now I find that this is quite according to the principles of Calvin himself, who by expressly providing that the lay members of the consistory should twice outnumber the clerical members, intended to preclude the possibility of any inquisitorial practices.

The Erastianism of which D'Aubigne complains belonged to the Church as Calvin established it. He subjected the Church to the state; but would have the state itself a Christian commonwealth. His object was to make prevail in both the idea of Christianity, and so enforce in both the moral laws. That outward liberty which we so highly value, he valued less; for he thought that true liberty might be had under outward restraints. "Spiritualis libertas cum politica servitute optime stare potest." A similar opinion has been recently expressed by Schelling in his notice of Henry Steffens, where he takes occasion for the first time to give his judgment on the matter which is now occupying so much attention in Germany. He thinks the subjection of the Church to the state is no evil, that it is "the form of a servant" in which it is to reach its true glory; that when it has given its faith such force and prevalence as to have spiritually conquered and renewed the State itself, then first it will be ripe for emancipation; and then will the State not be reluctant to grant it. This word of Schelling's is not without weight with those to whom he speaks. And the question is one of considerable moment to the subjects of many of the German governments.

But this question Geneva has decided for herself by securing for her citizens entire liberty of worship, and by bringing so great freedom into the administration of the governmental Church as to give to it perhaps most of the advantages of an entirely voluntary establishment. There is no creed, and no "discipline." "It is an immense evil" says D'Aubigne, "that the Church of Geneva remains without doctrine and without discipline." But before we decide to agree with this writer as to this being an immense evil, let us consider how it was in former times. Certainly the lovers of doctrine and discipline had their way so long in Geneva, that their adversaries can with some face claim in their turn the privilege of making experiment of their principles of government. "On the the 7th of July 1553 Robert, the turner, is sent up by the Consistory for expressions on the subject of religion (as that we must not impute sin to Adam, nor to the Devil, but to ourselves) and for having denied predestination." The nature and degree of his punishment are not mentioned. In 1564 a man is condemned to public penance, for not having partaken of the Lord's Supper at Whitsuntide; and his son with him, because they both had been absent from meeting in the afternoon. Absence from communion was punished also with banishment. By looking over the annals you will find many worse instances, and at later periods. We would not judge the Church of Calvin, except in connection with its own times. Undoubtedly the world owes it a great debt for maintaining a rigid and religious discipline in the midst of the dissoluteness and enormous disorders of Europe. But would we retain or revive these disciplinary practices in our day? Would Mr. D'Aubigne see again this vulgar police intruding itself into the sanctuary?

Not only of the morals, but also (and this was inconsistent with the principles of Calvin as laid down in his Institutes) of the dogmas of the Church, did the Genevan government take in former times a parental care. The flagrant absurdity of popular bodies attempting to decide the mysteries of religious faith, they exhibited in very illustrious instances. In 1669 great disputes arose on the subject of "particular grace." After long and vain debates on it in the company of pastors and in the consistory, it was carried before the Little Council; but that body not being able to decide it, the council of two hundred evoked it before their bar, and after many sessions determined thus, that Jesus Christ died *not for all mankind, but solely for the elect*. And so there was a point of "doctrine" established. Is this to the taste of the Swiss historian? Does he find here the establishment of doctrine he desires?

No, it is but fair to hear him say, that he does not wish to see the people, but only the clergy authorized to establish the doctrine and discipline of the Church. But who gave them a monopoly of these things? And what loss have they, if they are not entrusted with them? Have they not all the first preachers had, the Word? Were not the most prosperous days of the Church those in which government was adverse, and doctrine had not been developed and discipline was little in vogue?

We, certainly, in this region, may be permitted to count it a happy thing that the little Swiss republic has at last a Church "without doctrine and without discipline" in the sense in which these terms are by many used. It is a very common opinion of continental writers, that in case a Church is supported by government, a creed, or, as they term it, a symbol is necessary, in order that government may know what it sustains, and in order that the people may receive consistent teachings. These reasons were indeed assigned as early as Calvin, who in his letter to the Lord Protector Somerset lays great stress upon them, and in the opinion of his latest biographer, settles the question forever. But we are unable, perhaps on account of our ignorance, to perceive that all which it is proposed to accomplish, may not be sufficiently accomplished without a creed and even with little that would be called discipline, chiefly by the power of nomination to offices, and the right of visitation conferred on a body of the most enlightened and pious members of the Church. This would substitute a free and genial administration, a living authority and influence, in place of the verbal creed and ecclesiastical police, which it seems Mr. D'Aubigne would retain.

It is a fact worthy of being observed and remembered, that it is in that spot in Europe where Orthodoxy was most strictly enforced and took its most exaggerated form, that the "Unitarian heresy" has established its head quarters. Geneva and Boston shake hands with one another in their revolt from their fathers. It is also worthy of remark, in respect to Geneva herself, that the recent popular revolution is but a re-establishment of the original principle of her government. So soon as she had thrown off the yoke of the Dukes of Savoy, the infamous oppressors of the Waldenses, who would have been glad to have flung the flesh of Farrel and Calvin too to the crows, she became a democracy and conducted her legislation in a council of the bulk of her citizens. But by a vice in her constitution, a vice which was favored by Calvin, whose idea of government, well perhaps for those times, was not democratical, the subordinate branches of her government, the Council of Two Hundred, and the Little Council, having acquired a mutual power of appointment, robbed the people of their privileges and established an odious oligarchy.

The pretensions of a few patriciate families caused innumerable calamities to the little commonwealth. By the mediation of neighboring powers this patriciate was alternately restrained and fostered, made itself famous by the expulsion of Rousseau and the agitations consequent upon it, at length was disseated by the French Revolution, but returned with the allies, and attempted to renew in a manner the ancient subjection of the citizens. Throughout the Swiss republics the same cause has been a fruitful source of trouble. It required many repetitions of popular indignation and force to bring the few to an entire surrender of their pretensions. We are glad to see in that little city which is equally famous by the grandeur of its scenery and by the greatness of the men it has produced, at last a thoroughly popular government, and a Church without a creed. By this of course we do not mean, without a faith, but without a scheme of dogmatic tenets. How happy if the same experiment could be tried in Zurich also, which seems equally well prepared with Geneva for a rational and free religion. S.

NEW YORK CORRESPONDENCE.

ORTHODOXY IN NEW YORK.

Dear Sir,—I have spoken of the decline of Orthodox influence in this city, and mentioned some facts which in my judgment sustain that opinion. I wish now to remark, that within my recollection some curious changes in the Orthodox ministry itself, have taken place that are worthy of notice. It is a fact that very few of the leading ministers in the Presbyterian Church stand just where they did. Those who commenced their ministry with warm New School sentiments and predilections, have in many if not most instances, gone over to the Old School party, while those who began with the Old School, now have their sympathies with the New. I might mention quite a list of names were it necessary or desirable to do so. The fact, I think, is a significant one. It shows, notwithstanding the bitter bigotry and intolerance of Orthodoxy, that a large demand for liberality has existed all along among themselves towards each other, and even of each towards himself.

While Orthodoxy has been on the wane in the community, and at variance with itself, denominations of a more liberal spirit have been as evidently gaining ground. For example, it is but a few years since, that it was thought impossible to sustain Unitarianism here, against the overwhelming influences that oppose it. One little Church stood solitary and alone, almost unbefriended Now the denomination is large, wealthy, influential, with elegant Church edifices, efficient organized Societies and a *prestige* with the most enlightened classes, which gives them prodigious power. Allow me to mention one or two facts, illustrative of the strength of Unitarianism.

It was only in October last, that the new religious paper, the Christian Inquirer, devoted to liberal, Unitarian Christianity, was commenced in this city under the direction of that excellent man, Prof. Kirkland. Although the lamented editor had scarcely entered upon his labors, before he was called away by a mysterious dispensation of Providence, yet its success has been entirely without precedent in the history of religious periodicals in this city. In a few weeks it rose to a paying list, and is now, in the 4th month of its existence, a profitable enterprise. I do not believe a parallel instance can be shown in this city.

A short time since, it was whispered that the congregation of the Rev. Mr. Bellows, were much embarrassed—that the debt incurred in the erection of their new Church was so large that it must *swamp* them, and the house must be sold to any one who would buy and take it off their hands. In this state of things, a meeting of gentlemen was called to consider what should be done. They sat an hour in consultation and adjourned. At the time appointed they met again, and at the close of the meeting, the Chairman announced that the whole sum necessary to raise the Church out of debt, about 25,000 dollars, had been subscribed!! The result was surprising to all present, I have reason to believe, but there was no magic in the affair. It was a free-will offering to the spirit of religious liberty, and it was made spontaneously, joyfully.

I might mention other facts, illustrating the growing popularity of Unitarianism here; facts which show a willingness to make sacrifices, and to abound in self-denials for the sake of establishing a Christianity of enlarged views and feelings, in place of the narrow, prescriptive spirit that has heretofore ruled with a rod of iron. But I forbear to inflict a long letter this time, seeing I have overpassed all reasonable bounds in my former communications.

Truly, yours,

CRITO.

For the Register.

THE RABBINICAL WRITINGS.

NO. III.

THE HEAVENLY JERUSALEM.

From the numerous subjects of which these writings treat professedly or incidentally, I have selected one of the most curious and interesting which they contain. It is curious, as showing the strange workings and wild extravagance of the human mind, when, deserting the narrow path of historic truth and fact, and mistaking imagination for reason, it is suffered to indulge in revery and fiction; and it is interesting because it gives us a key to the argument employed by the author of the Epistle to the Hebrews, and because it explains many of the images, and especially the account of the New Jerusalem in the Revelations. It is both curious and interesting, as showing that the doctrine of correspondences between the visible and spiritual worlds, and the doctrine of mystical interpretation, brought forward by a celebrated modern philosopher and reformer in religion, are as old as the Cabala. The subject to which I refer is the "Heavenly Jerusalem," Heb. 12; 22, or "the Jerusalem which is above," as it is called in Gal. 4; 26, or the New Jerusalem described in the 21st chapter of Revelations. For the account which I shall give of the Rabbinical ideas concerning this heavenly city, I am indebted almost exclusively to a dissertation De Hierosalyma Celesti, contained in Schaetogen's Horae Hebraical, vol. 1, pp. 1205–48. This paper will, however, be confined to the subject of the general correspondence which was supposed to exist between this and the spiritual world. I shall quote indifferently, from the Mishna, the Talmuds, and the Sohar as occasion may require.

From a singular meaning put upon the passage in 1 Chron. 29; 11, which they rendered thus: "For all things which are in heaven are also upon the earth," and from the command given to Moses in Ex. 25; 40, and quoted in Heb. 8; 5; "And see that thou make them after the pattern which was showed thee in the Mount," the Jewish Rabbins drew the strange conclusion, that all things on earth had perfect patterns or archetypes in the heavens, according to which the earthly things had been formed.—They reasoned thus. If Moses was commanded to model the tabernacle and sacred utensils after the patterns which God had exhibited to him, then these patterns, more excellent than the earthly copies, must exist in the heavens; and, as we are told that all things in heaven are to be found on earth, it follows that, not only the patterns of those articles used in the service of religion, but of everything else, must be laid up in the presence of God. As they were wrought out of spiritual substances by the great Architect of the universe, they must be far more perfect than anything formed of unyielding earthly materials. "There is nothing on earth," says one of the Rabbins, "which has not its archetype in heaven." "God made this world," says another, "after the fashion of the world above, that one world might correspond to the other." Do we not here see the realism of Plato and some of the Schoolmen in its incipiency, as well as one of the fundamental doctrines of a modern sect?

This doctrine, strange as it may seem to the Christian, is fortified by numerous quotations from the Scriptures, of which I shall give a few specimens to show how they perverted every rule of sound criticism and common sense. To prove that God had a habitation in heaven, they quote, "Look from the habitation of thy holiness," Isa. 53; 15, and to show that the same exists on earth, they refer to 1 Kings 8; 13, "I have built a house for thee to dwell in." To show that God dwells in a dense cloud or thick darkness, they quote from Ex. 20; 21, "Moses drew near the thick darkness where God was." And from Job 22; 13, "Can God judge through the dense cloud?" And to prove that the same thing exists on earth, they quote from 1 Kings 8; 12, "Then spake Solomon; the Lord said that he would dwell in the thick darkness," i. e. in the cloud which filled the temples, and finally rested on the mercy seat between the cherubim. There are cherubim in the heavens; "Thou that dwellest between the cherubim," Ps. 80; 1, and also on earth, "Out of the mercy seat made we the cherubim on the two ends thereof;" Ex. 378. God has a throne in the heavens, and Jeremiah 17; 12 says, referring to the earth, "a glorious high throne from the beginning is the place of our sanctuary." For the Rabbins seem to be as anxious to prove, that all heavenly things have something to correspond to them on earth, as that earthly things have correspondences in heaven. Thus the men of earth are made to correspond to the angels of heaven. There are armies in heaven as well as on the earth. "Is there any number to his armies?" To prove an existence of an altar in heaven corresponding to the altar in the temple, Isa. 6; 6 is quoted; "And he took the tongs from the *altar*." In proof of the existence of heavenly tents, corresponding to the earthly, Isa. 40; 22 is quoted; "He spreadeth out the heavens as a tent to dwell in." In like manner Ps. 104; 2, "Who stretched out the heavens like a curtain," or veil, is considered a proof that there was a veil in heaven, corresponding to that in the temple at Jerusalem. Ezekiel's (1; 19) living wheels are quoted as proof that even these articles have their heavenly correspondences.

By a similar process of reasoning, it is proved that there are light, stars, linen robes, camps, mountains, &c., in the heavens Not satisfied with proving the existence of these heavenly archetypes, the doctors go on to say, that God regards the earthly objects with greater affection than he does those in the heavens; for he left the heavens, they say, and took up his abode on earth. "Make me a sanctuary and I will dwell among you;" Ex. 25; 8. It is affirmed by one of the Rabbis that God commanded the angels to build a tabernacle in heaven at the same time that the Israelites were commanded to build one on the earth, and that both were erected on the same day.

By thus quoting passages with little regard to the connexion in which they stand, and scarcely any to their true meaning, the Rabbins proved the existence of a great variety of objects in the heavens, which mankind generally regard as confined to the earth; and, from a pretty extensive induction, concluded that earthly objects, even the most trivial, have their counterparts above. All objects of sense, all existences animate and inanimate, the very thoughts and feelings, fleeting and inconstant as they are, have each an object exactly corresponding to it in the spiritual world. N. H. M.

For the Register.

THE INWARD AND FUTURE LIFE.

As month after month passes, and one by one those whom we have been accustomed to meet in the daily walks of life, pass from our midst and leave vacant places in their homes, and feelings of desolation in many hearts, we are forcibly reminded that we have no continuing city. But are we living as if seeking one to come? While feeling the uncertainty of all earthly things, are we laying up treasures that cannot fail? As the pure and loved pass among us, are we cheerishing those feelings, cultivating those affections, which shall ensure a happy meeting with them hereafter?

The manner in which we are prone to speak and think of death, proves but too truly how little we have yet imbibed of the true spirit of the life and teachings of our Savior. He well knew the deepest emotions of the human heart; he knew the true affection which warmed the hearts of his disciples towards him,—yet in speaking of his approaching agony and death, amid the exciting solemnities of his last interview with them, after bestowing upon them his benediction of that "peace which the world could neither give nor take away," he adds, "If ye loved me, ye would rejoice because I go unto the Father." And when the final scene had closed, though at first despair and anguish fell upon his chosen followers, yet when convinced of his resurrection, when assured of his return "to his Father and their Father," they no longer mourn, but return to Jerusalem with joy and thanksgiving. Yet must not the void his absence created in their midst, the want of his soothing, encouraging words, have been a greater loss to them, than the departure of our best earthly friends? Was it not their firm faith in his words, in his assurance that if He lived, they should live also, in his promise of continued aid and support, that so filled their minds with peace and hope, that the consciousness of their immediate loss, was more than counterbalanced, by the hope of future enjoyment? Is it not *their* faith that we need? Do not our ideas of death result too much from the *unfaithfulness of our lives*? Could we, with the zealous Apostle exclaim, "I am now ready to depart; I have fought a good fight, I have kept the faith," think you we should regard these parting scenes with such deep grief, and while we mourn our own loss, rejoice so little in the more immediate union of the departed with their Savior and Redeemer.

It is because of our want of spirituality, of our want of faith in the unseen, that we thus regard death as the end, rather than as the higher developement of our existence. Indeed, it is almost impossible to associate the prevalent ideas of death with such names as Channing, Greenwood, and Ware. We feel that to their enlarged and purified spirits, the moment of death was but the baptism into a higher, nobler life—and thus would it be with us all, were we but true, like them, in our various vocations. We have stood by the dying bed of the pure and young, and as we witnessed the full faith of the spirit in immortality—as we saw the light of heaven almost visibly resting upon the countenance, as if the veil were already rent away, and visions from the unseen dawned upon the purified soul, we have felt an assurance of faith, such as no mere arguments could ever produce, and our remembrance of the last hours of such of the departed, is shaded by no thought of gloom, for we feel assured of their happiness.

We repeat, our ideas of death, are derived, too much, from the *unfaithfulness of our lives*. Did we habitually live as in the presence of a heart-searching, omniscient Creator, did we cultivate perfect faith in his wisdom and goodness,—a faith such as no outward trial or change could lessen or take from us; did we really believing what we profess to believe, that every event which takes place, is truly for our highest good—did we cherish a firm, undoubting faith in our own immortality, think you, that life or death would be regarded as they now are? This living faith we have not,—we do not habitually live as immortals, and by our own unfaithfulness the doings of the spirit become heavy and dust laden, and incapable of those spiritual hopes and aspirations, by which alone the soul can become conscious of its highest good. Could we but be ever conscious of the infinite worth of this inward life, could we but feel that endless existence is its portion, we would ask no more. Go forth on some starry evening, under the broad canopy of heaven, and gaze far up through the depths of space, and strive to grasp the thought of systems beyond systems, worlds beyond worlds in infinite multitude—then look in upon our own soul, and feel that there is that within which is greater than the universe itself. O, there is something strangely exciting in the thought that when suns and worlds and systems pass from existence, we shall live on,—that this life is but the starting point, the commencement of an endless eternity. Let us then daily, hourly, cherish these thoughts, these revelations from a higher world, and as we are led to feel the uncertainties of this present life, as the loved and good pass from earth, let us make our own lives such, that with a glad and cheerful faith, we may look forward to a reunion with them, when the veil shall be again withdrawn, and the glories of the unseen shall break upon *our* purified vision. M.

For the Register.

SABBATH SCHOOLS AND THE COMMUNION.

MR. EDITOR,—A week or two since an animated discussion took place at the Teacher's Social Union, on the question,

"*How far is it the duty of Sabbath School Teachers to urge upon their pupils the importance of observing the Christian ordinance of the Communion?*"

The substance of some remarks made by a teacher present on that occasion, was afterwards reduced to writing, and is here offered to your readers.

An inquiry involving a new idea of duty on a subject so grave and important as this, should be approached with reverence and humility—in the spirit of a learner rather than a teacher. In this spirit I came to-night to hear, and in this spirit I wish to speak. One view lying at the foundation of every system of preparation for the Communion, adopted by the Christian Church, is undoubtedly this: It is desirable that the same intelligence and interest which, at the age of discretion, are always directed to the choice of a profession, and the means of success in business and prosperity in the world, should always be applied, at the same early season of life, to the obligation of the Christian course, and the higher interests of the world to come. But in what manner, and at what period, should youthful sensibility be addressed on this subject with a view of preparing the mind for such a decided step, such a practical committal, as is implied in the observance of the Communion, and the open profession of Christian faith usually attending the first participation in that rite? Here there is scope for wide difference, as is seen in the various practice of the Church of Christ, already referred to this evening, such as the Orthodox, connected with the revival system, the Protestant Episcopal, which, in form, approaches nearer than the former to the primitive usage, and the Unitarian, less systematic or formal, and consisting mainly in the persuasions of the pulpit in the regular dispensations of the Word.—Though the results, in the latter case, will bear comparison,—applying the test of the numbers who partake,—with those of some other denominations, the inquiry of this evening seems to imply that it is insufficient or defective. The word "failure" would be too strong an expression to apply to it, or to either; all the systems in use are, to a certain extent, effectual;—our object is to discover how to make our own more so.—Turning now to the point in hand—influence *in the Sunday School*—although here and there one is found advocating the admission of little children to the Lord's table, I should at once exclude from the field of its application, all pupils under the age of thirteen or fourteen, (the period when Episcopal Confirmation is dispensed.) No one could, it seems to me,—with any more propriety urge upon a class ten years old, the importance of observing the Lord's supper, than he could address such a class in a common school, with a practical object in view, on the right of suffrage, or the duty and privilege of a freeman's vote when permitted by law to exercise that act. It would be premature. And custom, if not rule, has so decided. The inquiry is accordingly confined to those pupils who are at the impressible age between fourteen and twenty; the question being, whether the Sunday School teacher has encouragement to try his influence upon these, in reference to the Christian Communion. With some qualifications, now to be stated, I should reply that he had.

1. It should always be attempted with reference to due preparation for the ordinance in serious religious concern and conviction, such as might lead to the putting away of former sins, and the devout purpose of leading a new life in conformity to the Gospel. Rash steps should not be encouraged. The Church wants no additions except "such as shall be saved"—persons of confirmed seriousness.

2. That influence should be so employed as to avoid casting a reflection upon those,—the pupil's parents, perhaps, among the number,—who have not as yet been persuaded to participate in that observance. For, a distinction is to be drawn between this, a positive institution, and obedience to Christian precepts, such as those enjoining prayer, humility, patience, and a regard to the law of love; that observance differing from practical obligations in general, in that a course of preparation is necessary for it; so that a person may have been for a long time a practical Christian, without having as yet overcome the scruples which (erroneously or not) he sincerely entertains, as to his own due fitness for making the Christian profession. And the embarrassment of calling upon youth to do what the older and better have deferred, may in part be avoided by

3dly, presenting the Communion more in the light of a privilege than a duty. The opportunity to observe the institution of Christ, that originated in these words, "Do this in remembrance of me," is indeed a privilege. That institution—what is it but a standing token and memorial of Divine love and gracious condescension? It permits the grateful, though unworthy believer to give expression to his feeling of what the Gospel has done for him, and of what he is willing to do for the Gospel in return. It brings him accordingly at no distant seasons into communion with that heavenly compassion which has not forbidden him, when, with his vigilance, he has dropped his roll, to go back and take it up, and awaken thereby, through love, the sensibility which could not be preserved through fear. Now what we desire is to bring more, at that seasonable age, when the mind is becoming most susceptible to all other opening interests, to take an interest in the love of Christ for the soul. And cannot the Sunday School teacher act more directly in view of this, than he, in general, has? Surely he may, because hitherto it has not been common to regard it, with us, as with other sects, as a definite part of his duty.—The very proposal of the question shows that, in this point of view, the subject is new. What then can he do? Not much, if anything, in the form of direct urgency—as some seem to wish—but something more than is usual in the way of special *preparation*. I thank a member who has spoken for the suggestion of that leading and important idea, which he has stated as one of the results of the "common sense" of the Church from the earliest period downward, viz.: that a participation in the Communion is a step requiring a certain course of preparation. Communion or profession being, then, an act, for which there should be some course of special preparation, why may not the Sunday School teachers of the more advanced classes, engage in it, in co-operation with the ministry of the Word? The pastor is known to be doing all he thinks wise and well to bring men to a heartfelt profession of Christianity; let every Sunday School teacher co-operate with his pastor in that great work.—We have been told by an experienced teacher, that a series of efforts made by him to bring his pupils to a "*desire*" to partake in the Communion, has been rewarded by signal success. Would not a new zeal waken in the ministry, were it always known by every pastor, that his teachers were all judiciously conspiring with him in the work he has most at heart, viz.: to produce a visible evidence of the fruitfulness of his labors in a numerous and constantly increasing church. Our faithful pastors having such a co-operation to depend upon, we should then perhaps see all that could be wished, at least all that might be expected, in a system as free as ours.

This, Mr. Editor, is not by any means intended as a full treatment of this very serious and momentous subject, but only as an essay towards extending an interest in the resuming of the discussion, assigned for the next meeting of the Teacher's Social Union. S.

For the Register.

GENERATION OF VIPERS.

In one of your recent papers, some comments were made by one of your correspondents upon several biblical criticisms of mine. On all the points but one touched upon in that article, there was room for difference of opinion, and, though I cannot agree with your correspondent, I confess that he has much reason on his side. The one point, on which I feel confident that there are not two tenable opinions, is as to the sense of the phrase rendered in our common version *generation of vipers*, but which I proposed to render *offspring of vipers*. Suffer me to state in brief the reasons why I am confident on critical grounds of the accuracy of my rendering.

The Greek word here used is not *Genea* or *Genos*, both of which are often used by classical and profane writers to denote a particular generation or race of men, (as in the passage, "This generation shall not pass away,") but *Gennema*, to which the Lexicons assign *progeny, offspring* or *fruit*, as the only primary signification. It is derived from *Gennao*, to *generate* or *bring forth*, in a way, in which, according to the analogy of similar terminations it can only mean *that which is generated or brought forth*. No instance, except the one under consideration can be adduced, either from sacred or profane writers, in which it is possible that *Gennema* should mean anything else but *offspring* or *fruit*. It bears no other meaning where it is used in the Septuagint. In connection with vipers, it occurs four times in the New Testament. Other instances in which it occurs in the New Testament, are the following. Matthew xvi. 29, and the parallel passages, "the *fruit* of the vine." Luke xii. 18, "There will I bestow all my *fruits* and my goods.' 2 Corinthians ix. 10, "The *fruits* of your *righteousness*." These examples give the only shades of meaning, in which the sacred writers ever use the word, and they certainly establish a high degree of probability in favor of the rendering, "Offspring of vipers."

Of authorities in behalf of my rendering, I could quote an indefinite number, and from critics, who had no theory to support. A few however will suffice. Schleusner's rendering is: "O progenies viperina! h. e., metaphorice, O homines insignis perversitatis, *in quos parentum vitiositas propagata fuit!*" Campbell's rendering is, "*Offspring* of vipers." Adam Clark says, "*A serpentine brood from a serpentine stock*, As their fathers were, so were they, *children* of the wicked one. The Jews were the *seed* of the serpent." Lightfoot says, "They were not only *Genea, a generation*, but *gennemata, an offspring* of vipers, serpents *sprung from* serpents." Crellius gives the rendering "*progenies viperarum*", and says that the Greek word signifinies "*nata seu genita*." The concurrent voice of the critics quoted in Poole's Synopsis makes the phrase in question refer to the *viperine* traits of the ancestors of the persons addressed. And these opinions, to which I might add many others, are all on critical grounds alone, as almost all their authors maintain that the severity of John's and our Savior's invective, instead of being mollified, was only enhanced, by the reference to the character of the ancestors of the persons addressed. A. P. P.

[It was through a mistake on our part that the above article was not printed sooner.]

For the Register.

MEMORY.—J. Q. ADAMS.

Memory is a mystery. How strange, how inexplicable is it that the mind of man should be able to retain, at the end of a long life, the facts and impressions of its early years. Here is a man, John Quincy Adams, for instance, eighty years of age, who has been storing his mind with knowledge ever since the days of his childhood, and little worth remembering has been forgotten. He has been all the time accumulating new stores, and yet there is room for more. His mind is not yet so full that he cannot readily find a place for whatever he chooses to place in it. It has expanded—we are wont to say. But how expanded? It is not a substance, elastic and capable of being distended after the manner of some material bodies. If we say, it has enlarged, the question may still be asked, how enlarged? It occupies nearly the same space that it did seventy years ago. If every new thought and acquisition has enlarged it according to our notions of material enlargement, would that same space hold it?

What is thought? Does it occupy any space? "No,"—it will be said—"thought is the action of the mind." Let it be so. But how is a past action of the mind recalled? How is Mr. Adams able to produce his mind's past action? How can he select, at short notice, what he desires from the vast variety which, for so many years he has been storing away? We cannot tell. Memory is a mystery. We know the fact, but the explanation is beyond our reach. It may, however, afford us instruction. Such a consideration of it, as we have just made, may serve to teach us the wonderful power of the mind,—the soul—the immortal spirit. It may teach us to perceive and feel the practicability

and importance of cultivating the memory. 'What man *has* done, man *may* do,"—not in the manner and to the extent of the distinguished individual whom we have named, but still in some way and some degree, which shall make him who tries it a greater blessing to himself and to the world.

The great point in cultivating the memory is to gain command of the attention. A habit of continued, unrelaxing attention, especially if acquired in early years, is the foundation of a good memory. A habit of attentive thought is better than all the artificial mcmonics ever contrived. To the formation of such a habit, sufficient efforts have not often been directed. Therefore it is that we hear many persons complaining of the want of memory. They cannot remember the lectures, sermons and addresses which they hear, nor the books which they read. All seems to run through their minds, like water through a sieve. They were entertained and even edified, they would say, but ask them to state what it was that entertained and instructed them, they cannot tell. Close attention, or rather persevering effort to give close attention will help even such a memory. The too common practice is to attempt to fill the store house of the memory before a foundation is laid or a habit of attentive thought is formed.

But however retentive a memory is, or however readily it may be able to call up past acquisitions, yet something more is necessary to make one wise. The facts, thoughts and reasonings which memory retains may be bad as well as good, worthless and corrupting as well as useful and improving. What is good may not be used at all, or used for a bad purpose. "Memory," therefore, as has been well remarked, "is not wisdom." "Yet what is wisdom *without* memory? A cask running out, a bottomless chasm. There be many that store but have no wisdom of their own. There be many that glean and store unlawful things. In order to make one wise facts and thoughts must be carefully selected and well stored. The more the mind is filled with stubble and rubbish, the less will it be duly nourished. On such materials it will soon be starved into imbecility.

"The mind," says the modern mass of proverbs, "is a spirit and drinketh in ideas, as flame melteth into flame." It should be the prime object of parents and teachers to present no ideas for young spirits to drink in that are not true and pure. "For their memories of sanctity or sin pervade all the firmament of being."

There is good reason for believing that, when the spirit leaves its house of clay, the memory of all its past thoughts and the acts of all the past life will be revived. How unspeakably important, then, that no thought be entertained, nor acts committed inconsistent with the requisitions of the High and Holy One.

The memory of what we have thought and done well makes us happy now, and it will do so forever. But the memory of what we have thought or done ill makes us miserable now, and, unless repented of, will do so forever. Under the influence of such considerations who will not strive "to keep himself unspotted from the world?" N. H.

For the Register.

'ORTHODOXY AND THE INSPIRATION OF THE SCRIPTURES."

I thank the writer of an article in your last No., headed "Inspiration of the Scriptures," for the "candor," which exempts me from "the blame of intentional misrepresentation," in quoting "largely from 'Guide to the Study of the Bible,' as a work *fully endorsed* by Dr. Jenks, who republished it in the 'Supplement to the Comprehensive Commentary.'"

His candor does me nothing more than justice. The disclaiming note of Dr. Jenks does not appear in the edition, from which my selections were made. This note, "through oversight," your correspondent says, was not inserted in the first edition of Dr. Jenks's work.

It strikes me as somewhat singular, that opinions on the subject of Inspiration should be published in a widely circulated work, to which it was necessary to append, or to prefix, a "*disclaimer.*"

It would be interesting, also, to know what proportion the first edition bears to the subsequent editions. My impression is, that more copies were issued in that first edition, than have been published in all the editions, which have been issued since. I cannot, however, speak positively on this point.

I trust it will not be improper to inquire, if it be certain, whether the disclaiming note were left out of the first edition "through oversight," or inserted in the subsequent editions by an *after-sight?*

Your correspondent represents Dr. Jenks as not being "conscious of ever doubting the divine Inspiration of the word of God." I certainly did not say, that he had ever entertained doubts on this point. Nor am I aware, that Dr. Gannett has ever intimated a consciousness of such doubts, or said any thing, which would imply it.

I was not aware, that any intelligent Christians confounded *plenary* Inspiration with *verbal* Inspiration. But I am aware that the phrase, *plenary Inspiration*, as used by "Orthodox" men, is one of very great *elasticity* of significance. Is it called in question, that many "Orthodox" men, who profess to believe in *plenary Inspiration*, agree substantially with the opinions of Carpenter, in his "Guide to the study of the Bible"? Is there no ground for the suspicion, that there is an *exoteric*, and an *esoteric* mode of speaking upon this subject?

I certainly do not speak at random, in saying, that, in the minds of very many "Orthodox" clergymen, who think deeply and independently upon the matter, there is a great vagueness and looseness of opinion upon this whole subject of Inspiration. It is very difficult to know what they mean, when they are speaking *exoterically*, by the term, *Inspiration*. Prof. Stuart, e. g., maintains, that all the books contained in the English version of the Old Testament, Jonah, Esther, Canticles and all, are canonical and divinely inspired. And yet he says of certain portions of the Old Testament, that they are not only of no practical use at the present day, but that they cannot be read by the great mass of modern Christians without spiritual peril. See "Old Testament Canon," pp. 264--385.

Now most unsophisticated persons will find it very difficult, to conceive, how any man could be inspired by God to speak and write in such a way as will endanger the highest interests of those who may attend to their instructions. But Paul says, that "all Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And I would respectfully suggest, whether Paul and the learned Professor are not at issue here?

I have heard it intimated, that the Professor has somewhat, incautiously introduced *esoteric* opinions into instructions, which were designed to be mainly *exoteric*. However this may be, I think I have said enough to show, that "Orthodox" men, in attacking the opinions of Dr. Gannett on Inspiration, would do well to remember the caution given to those "who live in glass houses." N.

[We would call attention to the following very interesting notice of a good scholar, a faithful minister and devoted follower of Christ.]

For the Register.

DEATH OF REV. GEORGE MOORE, OF QUINCY, ILLINOIS.

The death of this good man took place on Thursday, the 11th March. It was peaceful and without a struggle. The event had been for several days expected; although his friends, a few weeks before, were startled to learn that his end was so near. He had been suffering many months from a cough, and from October until January, had been able to preach only once on the Sabbath, and had been prevented from writing or studying. This was a severe trial to him, particularly as he observed an increasing interest in religious things on the part of the people, and a full attendance at church. But during his sickness, he was brought to feel entirely resigned, even when he thought of his church. For them, he thought and trusted that God might send them a pastor better fitted to awaken them than he had been; and moreover that by his own death, he might preach to them more effectually than he had when living. For this last hope he had good grounds. No one could listen without being deeply touched, to the serene and triumphant accents of Christian faith with which day by day, during the last week he lived, he declared his peace and hope; and by which he warned and strengthened the many friends in his own society and in other congregations, who gathered round his bed. "I can truly say," he said on one of these occasions, "that I long to go. I look forward with delight to living in a better world." He confidently expressed his belief of meeting the Savior, and those good men whose lives he had learned to venerate, as well as the friends whom he had seen and loved on earth. He felt, too, that there was *higher work* in store for him. "I cannot," he said, "feel that God *requires* me to be perfectly good—to be perfect in my love to my brethren—(for example,) because then how could there be any God—if we were perfect like him; and how could any thing be left for God to forgive? I rely on God's mercy; on the mercy of God made known in Christ—God has given me all the satisfaction I could desire upon a deathbed, peace and strength, and joy and hope. Some may wonder that such can be my feelings, with the view which I have preached, *and which I now hold*, (some Trinitarian friends were in the room) but such is the case." It was at the close of this conversation, which took place two days before his death, that he said to the friends who had come to visit him—"Farewell. May the God of our lives, the God of our father, the God of our Lord Jesus, be with us and conduct us, through Christ, to his everlasting favor and blessing."

He said on several occasions, that the experience of his last sickness had been so rich, that he had hoped that God might raise him up, so that he might speak once from his pulpit on the great reality of life, and the certainties of immortality. "I think," he said, "I could preach so that it would be felt. I can truly say," he added, "that *I know* these things now. Formerly I could say that I *believed* them." But Mr. Moore was privileged in seeing most of his society within a sick room; and the wish which he had felt that he might once more speak in public, and tell the deep lessons God had given him, was communicated to the assembly who attended the services of his burial.

This took place from the Presbyterian Church, in Quincy, on Saturday, 13th March. This Church and the Congregational Church offered these buildings for the purpose, feeling that many would be desirous of attending the funeral, whom the Unitarian Church would not accommodate. This evidence of sympathy was in keeping with many which had been given in a more private way during Mr. M's illness, by a community where he was universally respected. Rev. Mr. Foote of the Congregational Church, made the Introductory Prayer, which was laden with Christian sympathy, and Mr. White from St. Louis conducted the remaining services.

Three hymns were sung during the exercises, which Mr. Moore had selected.—"Come thou Almighty King," "I would not live alway," and "Clay to clay and dust to dust"—The body of this good and faithful servant was laid within the brow of a beautiful slope in the new cemetery overhanging the Mississippi river.

He, without whom not a sparrow falleth to the ground, who provided this sacred shelter for the cold remains of this good man; and who comforted his spirit with the strong *assurance* that he was soon to go to higher work in a more glorious world—faith, only can conceive of the love with which he is *now* encircling him.

In his last journey from the east, Mr. Moore was accompanied by his sister, with whom in December, he commenced housekeeping, to which he had been long eagerly looking forward. Her unwearied attentions as a nurse and companion he had the privilege of enjoying to the last. W.

*** We would call attention to the notice for the meeting of the Benevolent Fraternity of Churches, in another column. There will be a Report by the Secretary, Rev. R. C. Waterston, and addresses by a number of gentlemen.

There should be a full attendance upon this occasion to do justice to that estimation of the Ministry-at-Large, which is so widely felt in the community.

To Correspondents. We are obliged to defer several very interesting articles, particularly an Obituary and an article on Leverrier and the new planet.

Dr. Dewey, we learn, will resume his duties at the Church of the Messiah, N. Y., to-morrow, according to the arrangement made last autumn.

*** Mr. T. McIntyre will be ordained in Brattleboro', Vt., on Thursday, the 15th inst. Sermon by Rev. Calvin Lincoln.

REV. DR. LAMSON.

Rev. Dr. Lamson's people have voted (only one exception) not to accept his resignation, and he is to remain with them. It gives us much pleasure to make this announcement, as it is always painful to witness the breaking up of a connection, which has existed so long and so harmoniously as that between Dr. Lamson and his people. We are glad also to see, as we do in the community, a return to a more healthy feeling in respect to the permanency of the pastoral relation.

We ought to add that Dr. Lamson at first regarded favorably the proposed change in his ministerial connections, from considerations of health and of relief from his labors. But the extreme reluctance of his parish to release him, and the arrangement which has been made to lighten the burden of his duties, have induced him to withdraw his resignation and to continue with his people at Dedham.

[From the Boston Daily Advertiser.]

TO THE SHIP OF WAR JAMESTOWN.

From the clouds whence the lightning, death-laden, hath burst,
The soft shower is sent, and the young flower nurst,
And the earth is with beauty endued;
The wind, in whose rage the forest is whirled,
Bears the blessings of commerce and peace through the world;—
God's agents of woe all work good;
But thou! mighty ship, built by man to destroy,
Thou! the first of thy race, bear'st an errand of joy.

So of old when Elijah proclaimed the stern will,
"Three years shall no rain fall, no dews shall distil,"
And Famine scowled fierce on the land—
The bird of ill omen, whose fear-thrilling croak
Falls chill on the heart, as Death's angel had spoke,
Submissive obeyed God's command;
And the beak, which had revelled in carnage and blood,
To the desert, love-guided, bore mercy and food.

Ship! whose proud mission is, Love's freight to bear,
When winds, winged with blessings, and heart-uttered prayer,
O'er the Ocean have sped thy return;
Oh ne'er may the deck be polluted with strife,
Which to famine-worn millions went pregnant with life,
Ne'er thy dark sides with death's fires burn!
Black raven! God-sent to the desert with food,
Oh! return not again to thy carnage and blood!

MISCELLANEOUS ITEMS.

Summary. The Jamestown sailed on Sunday, 8 1-2 A. M. The following is a list of her officers Robert B. Forbes, Esq., Commander; Capt. F. W Macondry, 1st officer; Capt James D. Farwell, 2d do; Capt. James H. Foote, 3d do; Capt. John B. White, 4th do; Luther Parks, Jr., surgeon; William Peele, gunner; William Jones, boatswain; Ezra W. Britnall, carpenter; George F. Clap, sailmaker. Cargo. 1377 barrels bread, 418 casks beans, 88 casks peas, 533 casks and 2043 bags corn, 100 tierces hams, 400 barrels pork, 723 barrels and 4888 bags corn meal; flour, oat meal, potatoes, rice, beef, clothing, &c., in all equal to 8000 barrels.—Letters from Germany announce the death of the German lyric poet, Gustavus Schwab. He died at the age of 55 years. M. Schwab was born at Stuttgard, in 1792, and had occupied since 1822 the chair of Greek Literature, in the Gymnasium of that city. Besides his numerous original poems, which had great popularity all over Germany, he was the author of a translation into German verse of the Poems of M. de Lamartine, and of the Napoleon in Egypt by Messrs. Barthelemy and Mery.—The new Sailor's Home in North square, was dedicated Wednesday morning, 24th ult., with appropriate services. A large number of ladies and gentlemen were present on the occasion, in the dining hall of the establishment. The services were opened by prayer by the Rev. Dr. Parkman; after which appropriate and eloquent addresses were made by Rev. Mr. Taylor and Rev. Mr. Waterston. At intervals in the course of these performances the company were gratified by very pleasing and well executed pieces of music. The religious services were closed by a few words and a benediction by Rev. Dr. Pierce. The company then separated to go over the new house and examine the furniture and arrangements which are all of the most satisfactory kind. We learn that several of the rooms in the Mariner's House have been furnished by parishes in the city and vicinity: and that they are known by appropriate names. The First Church in Dorchester, contribute a hundred dollars and furnish one apartment, to be called the Hall room.

Farming a Profitable Business. At one of the recent Agricultural Meetings, held at the State House, the subject of discussion was the "profits of farming." As trade and the professions are crowded and as it is extremely desirable on the score of health and morals, that our young men should keep out of cities and till the soil, we give a few of the facts as reported in the Mercantile Journal, that were brought forward at that meeting: premising, as in fairness bound, that one gentleman, Mr. Lincoln, of Worcester, dissented from the views of other speakers, and held the opinion that farmers, generally, earn only the fair expenses of living. The weight of testimony, however, was against this impression.

Mr. Brooks, of Princeton, made an elaborate statement, from actual experience, of the cost and value of certain crops upon his farm. Mr. Brooks said that he adopted a system of rotation of crops, as follows: 1st crop, potatoes; 2d, corn; 3d, wheat, and then grass. The land is valued at $50 per acre. The whole cost of raising the first crop, potatoes, including interest on the value of the land, is $23,20. The product is worth on an average, at a low estimate, $35—being a profit of $11,80. The next year, planted with corn, the whole cost of the crop is $31,25. The average crop is about 45 bushels, which at 85 cents per bushel, is worth $28, 25, and the stover $10 more—making a profit of $17. The next year, planted with wheat, the cost including grass seed sown with the wheat, is $29,91. Product, 20 bushels, which at 8 shillings per bushel is worth $26,67, and the straw is worth $6 more; making in all $32,67—a profit of $2,76. The field will then produce two and a half tons of hay per year, for the next two years—and in eight years will produce 14 tons, which at $6 per ton is worth $84. Deduct from this $2 per ton for making, and the profit is $52. The net profit to the acre for the 11 years, is $87, or about *sixteen per cent.* on the outlay. He thought farming paid as great per cent, on the outlay as any other business. The reason farmers do not get very rich, is because they have comparatively little capital invested.

Mr. Clark of Walpole, made some remarks in explanation of a statement which he made at the last meeting, with regard to reclaiming some bog land. He had a piece of bog land, which cost $10 per acre, which was composed, not of peat but of mud. One acre of this, which he had reclaimed at a cost of $60, would now bring, seeded, $100. Another acre, which was reclaimed at an expense of $100 would bring 200. Good crops are invariably secured from this land. The third year, the crops paid 25 per cent. on the original cost and outlay.

The cultivation of fruit is a source of much profit to some farmers. Some of his neighbors who cultivate peaches, he was satisfied made 200 per cent. One of them sold last year, $200 worth of peaches, from an acre of ground.

Mr. Brooks, said he had reclaimed twenty-five acres of worn-out pasture land, at a very heavy expense, but in five years, he received enough from the land to pay for the outlay.

The Hon. Mr. Calhoun made some statements which had been ascertained by careful inquiry, with regard to the relative success of those engaged in trade, and in farming. It was stated at one of the agricultural meetings three years ago, that out of one hundred merchants who enter into business only three becomes wealthy. Since that time particular inquiries have been made in relation to this subject, and the following are some of the facts elicited. Of all the merchants who have done business on a certain wharf in this city, within forty years, only six per cent, have become independent. The remainder failed or died destitute of property. Of one thousand merchants, with whom accounts had been opened at one of our principal banks, within the last forty years, only six of the number were ascertained to have become independent. Experience under the late bankrupt law, and under our present insolvent law, also teaches that trading is a precarious business. On the contrary, the great mass of farmers, who have ordinary systems of management, become independent, and very few go behind hand. Some sound practical men estimate the profits of farming at from 15 to 18 per cent.

Major Wheeler, of Framingham, said that his brother, (a Deputy Sheriff,) had informed him that of thirty-six cases of bankruptcy which he had had under his charge, but one was a farmer, and he paid one hundred cents on the dollar, and had something left!

Mr. Denny of Westboro', said that from actual investigation, it had been estimated that in every hundred traders, but seven succeed in acquiring wealth. He had examined the returns of the number who have taken the benefit of the insolvent law in this State within 11 months, and of 112 bankrupts, but fourteen were farmers. Of this number, Mr. Denny had ascertained with regard to one that he was lazy, and entirely unfit for a farmer. Another was interested in a line of stages, and endorsed notes for his brother and others, which caused his failure. The third was not in reality a farmer, but had once hired a farm. It would be much better for our young men to turn their attention to farming, than to rush to the city. Every fourth young man in the stores of Boston, could be dispensed with.

Mr. Porter, of Danvers, said that of one hundred farmers, whom he could recall to mind, he knew of none who had failed within forty years. He had had ample experience in the troubles and anxieties of a trader's life, and was satisfied that there was much more contentment and peace of mind, in farming.

Mr. Porter said his farm, when he bought it, was run out. It contained nearly a thousand fruit trees, which, however, bore the first year but about seventeen barrels of apples. He turned the land over, a part at a time, and applied about $100 worth of manure per year. As fast as it was turned over, he sowed oats. This renovated the orchard so that on the third year $793 worth of apples were sold. The value of all the products of the farm on the third year was $1300. He employed to work the farm a man at $150 per year, another at $10 per month, and a boy at $6 per year.

Mr. Porter said he was satisfied farming was the best business transacted, and that young men would make more by following it, even though they hired farms, than they could in trade. He mentioned an instance in illustration. Six individuals who had successively taken one farm in Danvers, with nothing but their hands to depend upon when they went on the farm, each retired from the farm, after staying about four or five years, and now own good farms of their own. One of them purchased a farm at an expense of $6000 or 7000. These individuals carried on the farm *at the halves.*

Mr. Russell mentioned a farm which he owned a few years ago, but afterwards sold for $3,000. This farm he let for one year, to a young man with a family, at a rent of 5 per cent, on the value of the farm. He understood the young man to say that the profit of five cows paid the rent of the farm. The young man retired from the farm at the end of the year with about $100 which he had saved.

From the Seat of War. By Magnetic Telegraph news was received on Thursday morning of a battle or battles between the Mexicans under Santa Anna and the Americans under Taylor, at Buena Vista. The loss on both sides was great: and in every respect there was enough of the horrors of carnage. More definite news and the horrible details will be realised only too soon. Meantime we subjoin a few particulars,—which may be and probably are in some respects exaggerated and erroneous.

They were fought on the 22d and 23d ult., at Buena Vista, about six miles south of Saltillo. The Mexicans had 15,000 and Gen. Taylor had 5000 men. The Mexicans were totally routed, with 4000 killed and wounded. The American loss was 700, including 63 officers. Among the killed are Col. Henry Clay, Jr., Col. Yell of Arkansas, Col. John J. Hardin of Illinois, and Adjutant Lincoln of Massachusetts. The latter distinguished himself gallantly in the battles of the 8th and 9th of May, and was promoted therefor. The despatch says—

The Mexican Adjutant-General was taken prisoner. Santa Anna had fallen back on Agua Nueva.

The first day's fighting was at long shot and manœuvreing. Santa Anna attempted to get in the rear of Taylor, but Taylor's artillery dispersed the Mexicans.

The Americans sustained several bayonet charges with great firmness. General Taylor was in every part of the field.

The volunteer officers displayed unexampled intrepidity, in leading their men against the enemy, as is shown by the great disproportionate loss.

Santa Anna claims to have taken four positions three pieces of artillery and two standards. Taylor, during the action, received a ball through his overcoat. Adjutant Bliss was wounded.

Adjutant Lincoln was killed. The prisoners had been exchanged. Gen. Taylor occupied the battle ground unmolested, on the 24th and 25th.

On the 24th and 25th, Santa Anna writes to the government that he had retired to Agua Nueva, because he had not one day's rations left. He says both armies were much cut up, but promises to return and renew the attack as soon as he can procure provisions and water.

An American train of 100 mules was cut off between Camargo and Monterey. All the escort was killed except three.

Col. Curtis had left Camargo to attack Urrea, Col. Morgan of Ohio had reached Monterey after much fighting. Seralvo, Miermarin, and China were in possession of the Mexicans. An attack was daily expected on Tampico, and the citizens were arming at Brazos, but the fear of being attacked had passed away. Full accounts have been received by mail.

Dr. Turner of the United States army has arrived at New Orleans from Monterey, and later dates have also been received in that city from Tampico.

A letter from Santa Anna received at San Luis, dated, Camp near Buena Vista, Feb. 23d, says, "After two day's battle in which the enemy, (the Americans,) with a force of 8000 to 9000 men, and 20 pieces of artillery, lost five of his positions, 8 pieces of artillery, and two flags. I have determined to go back to Agua Nueva to provide myself with provisions, not having a single biscuit or grain of rice left. Thanks to the position of the enemy, (the Americans,) he has not been completely beaten, but he left on the field about 2000 dead. Both the armies have been badly cut to pieces, but the trophies of war will give you an idea on which side has been the advantage.

We have struggled with hunger and thirst during 40 hours, and if we can provide ourselves with provisions, we will go again to charge the enemy, (the Americans.) The soldiers under my command have done their duty, and covered the honor of the Mexican nation with glory. The enemy has seen that neither his advantageous position, the broken nature of the ground, nor the rigor of the season (for it has been raining during the action) could prevent the terrible charge with the bayonet which left him terrified."

A private letter from a Mexican officer, says that the Mexicans have taken four positions, two standards, and three pieces of artillery. The positions he says, were obstinately defended. He thinks there were only four prisoners in their possession, all the others taken are dead.

He confesses that the Mexicans lost many of their officers. Mexican troops were perishing of hunger and thirst, and had eaten nothing since leaving Encarnacion, save a slice of roasted meat at Lavaca. He expresses great fears lest the army should disband that nigh'. Santa Anna had his horse killed by a grape shot.

A postcript says, after closing letter, the General in Chief, convinced the army would disband unless they obtained food and water, ordered the army to move to Agua Nueva, where there are cattle and water—water wanted before everything. Lost about a thousand men, and many general officers killed and wounded, and among the latter, Linbardino.

Another letter from Agua Nueva, says two commissioners arrived there from Gen. Taylor, demanding the surrender of the Mexican army. Santa Anna exhibited to them the state of his army, showing the enthusiasm and decision that prevailed among the troops, who had fallen back to that point, only for obtaining food.

Santa Anna finally gave as a definite reply, that unless they (the Americans) surrendered at discretion, they would again renew the battle on the following day, and continue until he completed their destruction.

The country between Saltillo and Monterey is filled with armed Mexicans, and also between Monterey and Camargo.

The Tampico Sentinel refers to a letter from a Mexican officer, who states that in many instances there had been contests over dead soldiers for pieces of meat in haversacks and water in canteens.

Col. Curtis, with two thousand men, had marched from Camargo to attack Urrea, who had 4000 men, principally Rancheros. Hunter's and Prentiss's artillery also were marching to join Gen. Taylor, which would repair his loss.

At Encanlanda on the 24th ult., Gen. Minon won a victory, taking six pieces of artillery, killing 300 men, and taking some prisoners.

☞ FRATERNITY OF CHURCHES. The Annual Meeting of the Fraternity of Churches will take place on the evening of Fast Day, (Thursday,) at the Rev. Dr. Gannett's church.

The Annual Report will be read and several interesting Addresses may be expected.

Services will commence at 7 o'clock.

Clergymen, Delegates, the various branches of the Fraternity, and the public generally are invited to be present. R. C. WATERSTON, Secretary.

ap3

☞ REV CHARLES SPEAR will preach in the Unitarian Church in Nashua, on the Treatment of the Criminal in prison, in the forenoon of next Sabbath, and in the Universalist Church in the same place, in the evening, on Discharged Convicts. ap3

Milan, March 15, 1847.

Mr. Editor: Sir—I wish through the Christian Register, to tender my acknowledgments to the individual to whom I am under obligations for the Register.—I shall ever feel grateful for the favor, and I would solicit a continuation of such favors.

My Postoffice address is "Milan, Monroe co., Michigan." Papers otherwise directed come to a distant Postoffice, and are long delayed.

EMERY CROSBY.

P. S. If the unknown person who subscribed and paid for the abovenamed paper to July 1, 1847, wishes its continuance beyond that date, he will please to give timely information of the same, as it will otherwise be discontinued at that time.

ap3 Publisher Ch. Register.

MARRIAGES.

In this city, 23d ult, at King's Chapel, by Rev E. Peabody and Rev Dr Frothingham, Rev Octavius Brooks Frothingham, Pastor of the North Church, Salem, to Caroline Elizabeth, daughter of Caleb Curtis, Esq.

20th ult, by Rev Mr Barnard, Mr John J. Lemon of Boston, to Miss Emma L. Badger of Philadelphia, daughter of the late George Dier Badger of Windham, Ct.

In South Boston, 28th ult, by Rev Mr Poole, Mr Albert C. Taylor to Miss Clarissa S. Whittaker.

In Pembroke, Sunday evening last, by Rev P. Smith, Mr Edwin R. Clark to Miss Lydia T. Stetson, both of South Weymouth.

In Waltham, 17th ult, by Rev Mr Hill, Capt David Smith, chief of the Waltham police, to Miss Julia Foster of Kingston.

In Haverhill, 21st ult, by Rev A. S. Train, Mr Albert Benson of Boston, to Miss Anna L. White of H.

In Brookline, 25th ult, by Rev Dr Pierce, Mr Simon Warren to Miss Sarah S. Celfe, daughter of Thomas Celfe, Esq. of B.

In Framingham, 25th ult, by Rev Mr Tarbox, James Williams, Esq. of Lynn, to Miss Sarah M. Carr of F.

In Groton, Leonard Jarvis Livermore to Mary Ann C., daughter of Aaron Perkins, Esq. of G.

In Providence, 9th inst, Nicholas R. Gardiner, Esq. in his 79th year, to Mrs Abagail Atwood, in her 66th year, being his fifth wife. There were present his children, grand-children, and great-grand-children.

In Eastport, Me., 18th ult, by Rev Mr Brooks, Peter Astle Scott, Esq., Lieut. R. N. of Great Britain, to Miss Maria Archibald, daughter of George Hobbs, Esq.

In Stoddard, N. H., 22d ult, Mr H. Earl, Jr. of Boston, to Miss Harriet N., daughter of Daniel Brooks, Esq. of S.

In New York, 15th ult, Mr Nathaniel Sawyer, formerly of Sterling, Mass., to Miss Emily Clark of New York.

At the Astor House, Mr George E. Dana of Boston, to Miss Celia F. Davis of Providence.

In Washington, 18th ult, William Carey Jones, of New Orleans, to Eliza Preston Carrington Benton, eldest daughter of Hon Thomas H. Benton of Missouri.

In St. Louis, Mo., 10th ult, Mr Wm T. Reynolds of Boston, to Julia, eldest daughter of Josiah Spalding, Esq. of St Louis.

DEATHS.

In this city, 18th ult, Anna Jackson, daughter of Sidney Bartlett, 9 yrs.

17th ult, Mr Henry Ayer, 30, formerly of Charlestown.

22d ult, Miss Elizabth Hall, 76.

25th ult, Mrs Elizabth Cook, 89 yrs 11 mos 18 dys.

27th ult, Frederick Augustus, Jr., son of F. A. and Lucy L. Sumner, 2 yrs 4 mos.

25th ult, Miss Sarah Vaughan, eldest daughter of the late Benjamin Vaughan, LL.D., of Hallowell, Me.

24th ult, Mehitable, widow of Jonathan Amory, 75.

25th ult, Horace C., son of Mr Franklin H. Story, 25.

27th ult, Susan A., wife of Hon Oliver Ames of Easton.

29th ult, Mary W., only daughter of Alonzo and Elizabeth Orne, 2½ yrs.

On Wednesday morning, Charles K. Harris, son of James Harris, 16.

In Roxbury, 26th ult, Miss Sarah Davis, 81.

In Quincy, 12th ult, Miss Elizabeth Glover, 86.

In North Hadley, 13th ult, Deborah, widow of the late Daniel Bartlett, 84.

In Northboro', 7th ult, Huldah R., wife of Mr Abel Beeman.

In Loudon, N. H., Mr Jeremiah Bennett, a revolutionary pensioner, 92.

In Cincinnati, 17th ult, Mr James Berry, a revolutionary soldier, 80; 19th, Mr Thomas Newell, 55.

19th ult, Anna Newell, wife of Mr James T. Hobart, formerly of Boston.

In Victoria, Ill., George B. Pollock, formerly of Boston.

In Easthampton, 24th ult, Elizabeth, relict of Mr Phineas Clark, 89.

In Conway, 13th ult, Mr Job Howland, 83.

In Nashville, N.H., 13th ult, Dr Timothy Hilliard, 60, a graduate of Harvard University in the class of 1809.

In Kennebunkport, Me, 14th ult, Mr Edward Nason, a revolutionary soldier, 91.

In Baltimore, 23d ult, Mr Joseph B. Lyon, formerly of Boston, 36.

In Mansfield, Mr John White, in his 39th year. He was a soldier of the revolution, having served in nine campaigns, and is supposed to be the oldest person in Mansfield, and at the time of his death a member of the Methodist Episcopal Church.

In North Middleboro', Feb 15, Hannah K., 4 yrs 7 mos; March 2, Jane, 6 yrs 11 mos, daughters of Daniel and Hannah Gurney.

In Stoddard, N.H., 9th ult, Mrs Hannah, wife of Israel Towne, 93.

In Hollis, N.H., 13th ult, Capt Daniel Bailey, 91, a revolutionary pensioner.

In Parsonsfield, Me, 9th ult, Mr Daniel Eastman, a revolutionary soldier, in his 91st year.

In New York, 14th ult, Mr Henry Jenkins, 44, son of Mr Edward Jenkins of Dorchester, Mass.

23d ult, Mr Samuel H. Foster, 75, formerly of Boston.

In Williamsport, Pa., 11th ult, suddenly, Mrs McElrath, mother of Mr McElrath of the New York Tribune, aged 75.

Near Baltimore, 20th ult, George H. Newman, Consul for Brazil, in his 51st year, long known as a merchant of Baltimore.

In Pontiac, Mich, Harriet P., wife of Mr John B. Davis, and daughter of Mr Joel Gates of Worcester, Mass, 37.

In Milton, Santa Rosa co, Florida, 11th ult, Sophia S., wife of E. E. Simpson, Esq, 24.

Lost overboard, Dec 22, from schr Mary Chilton, at this port, on the outward passage to Jeremie, Mr Benjamin Blackburn, of Boston, first officer.

RARE BOOKS. The Works of Shakspeare in six volumes, carefully revised and corrected by the former editions, and adorned with sculptures, designed and executed by the best hands, 6 vols 4to, edition of 1745 one copy in good condition.

The works of Mr. Abraham Cowley, consisting of those which were formerly printed, and those which he designed for the press, now published out of the author's original copies—small folio edition of 1668.

A Voyage towards the South Po'e, and round the World, performed in His Majesty's Ships the Resolution and Adventure, in the years 1772, 1773, 1774 and 1775, written by James Cook, commander of the Resolution, in which is included Capt. Trumeaux's narrative of his proceedings in the Adventurer during the separation of the ships, in five volumes, illustrated with maps and charts, and a variety of portraits of persons and views of places drawn during the voyage, by Mr. Hodges, and engraved by the most eminent masters, 4to, calf, fine copy—also an Atlas of 100 plates large folio, &c., &c.

The above for sale by JAMES MUNROE & CO., 134 Washington, opposite Schools st. ap3

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PIANO FORTES. HALLET, CUMSTON & ALLEN, late HALLET, DAVIS & CO., and successors to BROWN & HALLET, would inform their friends and the public, that they continue the business of manufacturing and vending Piano fortes at their OLD STAND, NO. 293 & 339 WASHINGTON ST, where friends and patrons of the *old firm* are invited to call.
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N. B. Henry Allen alone is authorized to use the name of the late firms of Hallet, Davis & Co. and Davis & Allen, in liquidation. As Mr. Davis the retiring and only partner of ours in those concerns, has seen fit to use for his own purposes, the name and style of our said late firm of Hallet, Davis & Co. to do business under, we feel called upon for our own protection to notify our friends and the public that the same Mr. HALLET who was partner with BROWN & HALLET, and whose name has always stood at the head of the concerns since, still remains with us—that we have no interest in the new styled firm of Hallet, Davis & Co.—and ask them to direct their favors, whether relating to *old or new* business, to our new firm of HALLET, CUMSTON & ALLEN, *at the old stand*, NO. 293 WASHINGTON ST.
RUSSELL HALLET,
HENRY ALLEN.
osly ap3

HOMŒPATHIC BOOKS AND MEDICINES.—OTIS CLAPP, No. 12 School street (up stairs,) Boston, keeps constantly on hand and for sale, wholesale and retail, an assortment of Homœpathic Books and Medicine Chests, cases and single remedies; among the Books are Jahr's New Manual of Homœpathic Practice, edited with Annotations, by A. G. Hull, M. D. New York, 2 vols; Jahr's Pharmacopia and Posology, 1 vol. Hahneman's Materia Medica, 4 vols; Hahneman's Chronic Disease, 5 vols; Ruoff's Repertory of Homœpathic Medicines, 1 vol; Jeane's Practice of Medicine, do; Hartman's Remedies, 2 vols; Boenninghausen's Essay on Intermittent Fevers; Boenninghausen's Therapeutic Pocket Book; Herring's Domestic Physician; Hempel's do do; Laurie's Domestic Homœopathy, enlarged by A. G. Hull, M. D.; Epp's Domestic Homœopathy. Also for sale, Tinctures, Triterations, Dilutions, Labels, Diet Papers, Sugar of Milk, Globules, Vials, Corks, &c.

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SERMON CASES. A superior article

POETRY.

[For the Register.]

LINES ON THE DEATH OF FRANCIS WILLIAM GREENWOOD.

"The hand of the reaper
Takes the ears that are hoary;
But the voice of the weeper
Wails manhood in glory."

Bright spirit! we breathe not
For thee, our sighs!
Thou hast passed to thy home
Beyond the skies!
A countless throng
Has welcomed thee
With the song
Of their sweetest melody!
We call thee not back,
When the chain is riven,
And the way of the spirit,
Is all through heaven!"

Thou art safe in heaven!
From sorrow, and fears!
But weep for the mother,
For she is in tears!
Thou hast left her forsaken!
She only can feel,
That the Hand which has severed
Can bind up and heal!
Can raise the bright hopes
Which are crushed in the dust!
And give back the power,
To hope, and to trust!

1847. L. G. P.

[For the Register.]

TO H. M.

Pure spirits waiting stood,
Round where the cold grave lay,
You looked, then whispering said,
"How beautiful the way;"
We've laid you in your bed,
Beneath the church-yard sod,
And cold above your head
Replaced the last damp clod.
But we know that you are happy
Beneath our Father's care,
And oh, the glowing waters,
And fair warm landscape there,
With gladness murmuring round you
And mingling joy and love,
With Angels for your company,
In the pure world above.

Ellsworth.

MISCELLANEOUS.

THE LAW OF OPINION.
A TALE.

BY GEORGIANA C. MUNRO.

[Concluded.]

After that welcome meal, it was a blessing to the persecuted man to pour forth without reserve the detail of his sorrows, his disappointments, and his misfortunes to one who would not scorn, or mock, or shrink from him. The recital was listened to with an air of sympathy which could not be assumed, and the first words of genuine consolation and encouragement, from one who knew his actual circumstances, were uttered by the man whom in brighter days he had contemned. In return for Drewatt's narrative, his old acquaintance, Martin, related somewhat of his own experience of the world since he had quitted their native village—how want of character had stood in his way, and how, recognized when he least desired, that evil had been eclipsed by a character for dishonesty—how the only classes that had welcomed him, were those which no companionship nor example could corrupt, and the only promising way of gaining his livelihood was by disreputable means—he told how easy he found it to sink, how difficult to rise, how hard to extricate himself from the moral quicksands ready to engulf him; how he had striven, and how constantly the sincerity of his efforts had been discredited. But the love of evil had not been in his heart; and resolutely disentangling himself from its temptations, he had set forward on the more stony path. Destitute of a trade, having been the factotum of the hamlet's only shop, he had at first earned his subsistence as a bricklayer's laborer; but the work was hard and the wages were small, and having some inkling of the craft of basket maker, he had attempted it with sufficient success to induce him to stick to it altogether.

"It makes a fair enough living, one week with another," he concluded, "and making a little allowance for disagreeable thoughts, I am as happy as possible. You met me in a very merry humor to-day, for I've sold all my stock, and that's always a piece of good fortune to rejoice at. And now you must come with me, my little room will hold us both, and when we get richer we shall have a better lodging."

"But how am I, at least, to get richer?" asked Drewatt sadly. "I'm not strong enough for a bricklayer's laborer, and could not even make a basket."

"But you'll soon be strong enough to be a capital workman, as you know you are by rights," said Martin cheerfully; "and then you can make something more to the purpose than a basket. I once heard of a man who made a very large fortune, and he began by putting a common wooden box outside his door. Don't you think a table or a chair might do as well? So, cheer up, Dick, my boy, we'll be well to do in the world some day! Only get rid of that unlucky name of yours, which would be enough to condemn a saint. We must christen you over again; what shall it be? nothing out of the common way. Ah, Joseph Richards will do, and not seem so strange to you either. So now come home with me, and a good sleep will soon set you all to rights."

A few days, with food and rest, and the cheerful companionship of Martin, did wonders in recruiting Richard's shattered health; and as soon as he was capable, he put his friend's plan in execution. A few articles, of the best construction which the materials Martin could afford to buy, and the tools he could borrow or buy, permitted, invited, not without success, the purchase of the passenger; and as they were converted into money, others of superior description filled their place; until at the year's end the two friends were enabled to hire a shop, a very humble one truly, but still a place where the articles produced by their joint industry might be exposed for sale to better advantage, and in greater quantity, than before. As we have already intimated Richard was a very superior workman, and as Martin also displayed no small ingenuity and taste in the fabrication of his lighter wares, their competition with establishments of longer standing and higher pretensions gradually increased in success, and their receipts in value, the greater portion of which their steady and frugal habits enabled them to employ in the improvement of their business, so that in three or four years more they were sufficiently prosperous to take a large shop in one of the best streets in the town. Here might be seen through one window a crowd of highly finished and fashionable furniture, while the other displayed Martin's baskets, and a hundred other elegant trifles for use or ornament, which the partners had deemed it advisable to add to their stock in trade.

At this time, likewise, their household received an addition in the person of one whom Richard had little expected ever to welcome to his home. But though worldly affairs had prospered, all else had not gone so happily with him in the interval, and he had grieved deeply to hear of his mother's death, which his own evil name had hastened. And she had gone down to the grave, though blessing him, still mourning over his presumed delinquencies, and in that thought there was bitterness unspeakable. Poor Kate, thus left alone in the village, with none to love her, none to whom she could cling for support and comfort in her desolation, had yet at first declined her brother's request to join him. But when she came to seek the means of providing for her own subsistence, the fact of Richard's relationship paralysed her efforts. It had been her wish to procure a place, no matter as what, anything for which she was fit, no matter with rich or poor, so it was with somebody respectable. But though not so plainly intimated, the truth was clear enough to her comprehension, no one would have her brother's sister in their house; and, in the end, that brother's entreaties and arguments prevailed, and Kate took up her abode beneath his roof. Here then she found again, and through him, that respect in the world's eyes, of which he had been the means of depriving her. Taught somewhat, also, by her own slight experience, of the hardships which had so nearly crushed Richard for ever, what he must have suffered, Kate felt that his punishment had been adequate almost to his imputed crime; and recognising in his struggles to regain his lost position, and in the uniform exemplary conduct and probity, which had secured the good-will and opinion of his fellow townsmen, the unfeigned desire of well-doing, she found esteem and approbation mingling once more with the affection which had clung to him through all his darkest hours. She no longer shrunk from him now, but strove to make the past forgotten in the present—perhaps there were times when she even deemed that past might have been misinterpreted, and that public opinion had condemned him wrongfully. However, the expression of her sentiments was little called for, as the days gone by were but rarely spoken of in that house; there was to all much in their events to which they would not that the very walls should listen, and they were usually allowed to rest in silence well nigh as deep as though they had never existed.

The same care and frugality as of old still characterised the household, to an extent beyond what circumstances might appear to call for; but not merely did its members feel little disposition for amusement or luxury, but not knowing on how precarious a tenure their present prosperity might be held, all were anxious to place themselves above the danger of that helpless penury, to which they had seen that general aversion could so easily reduce them. Thus a dentist occupied the best rooms; and Kate, with Martin's assistance, attended the shop, while Richard, glad to escape the necessity of often entering it, industriously pursued his occupation, in which he was now able to employ two or three men and apprentices. Perhaps he might have hoped that, thrown so much together as they were, a kinder sentiment than friendship would grow up between his sister and Martin, thinking that a marriage between those who knew so much about each other's circumstances, that time could scarcely reveal anything to their disparagement, would be as matters stood, the best thing that could occur. However, there seemed little probability of such an event; on the contrary, Kate Richards, as she now was named, soon attracted the admiration of a respectable young tradesman, considerably to the embarrassment and vexation of her brother, who foresaw nothing but evil arising out of this attachment, however it might end; since, whatever might prove Kate's decision, it was evident that the young man was not in himself disagreeable to her.

One day Richard had been called into the shop, to receive directions about some furniture which was to be made to order, and he was still loitering when three persons entered. The first glance recognised the pretty owner of the little green silk bag, and though he did not make himself known, he could not think of retiring. She was accompanied by a younger female, and a person who evidently either was, or soon would be, the husband of one of them, since it was very obvious that they were selecting furniture for their best rooms, and also that it was the first time of furnishing at all. From her evincing most interest in the matter, Richard—somewhat oddly—at once set down his acquaintance of an hour as the bride then or to be. And yet the idea vexed him, though he felt that there was no just reason for its doing so; for what could it be to him? At length the bright eyes of his way-side friend were turned on him; she half started, and in a moment looked again—he could not appear unconscious, and she exclaimed with the same lively frankness which had marked her demeanor of old, "Surely, sir, I've seen you before! Was it not you that once gave me the purse I had lost?"

This recognition met a cordial response, and in a few minutes the whole party were talking as though they had known each other for months. And in a little while Richard had learned by what chance he had again encountered Mary Hope, for in her lot also there had been changes. Her father was dead, and her sister being about to make an exceedingly good match, by marying a tradesman just set up for himself in that very town, they had persuaded Mary to give up the situation which she still held, and come to live with them for altogether. And so she was neither married, nor to be married; yet, again, what should that be to him? Did he not feel that a viewless barrier divided him and his from the rest of the world? Had he not regarded with pain the possibility of an attachment between Kate and one otherwise well suited to her? and if such considerations weighed in her case, should they not weigh a hundred times more heavily in his own? Alas! the prudence and foresight which had before been watchful, slumbered now that his own feelings required their utmost vigilance. Brought in contact with the only woman whose face had ever lingered in his memory as a fair thing to be treasured, he yielded to the facination, thoughtlessly seeking her presence, and cultivating the willing friendship of her relatives, until, ere he had once reflected on consequences, he was so deeply attached, that it would indeed have needed a powerful effort to break the charm which bound him. But no such effort did he make; hope whispered sweetly, and he listened but too willing to be persuaded, as she argued the improbability of misfortune again assailing him, or evil report once more casting its shadow over his path, and blighting the happiness of those allied to him; and set forth the folly of throwing aside the proffered blessings of his lot, through dread of mere unlikely possibilities. A scene seemed spread before his eyes of cloudless joy and felicity—of his sister and himself tasting that happiness of which they had once thought to have taken leave forever—united to those they loved, and enjoying the gifts of fortune, and the respect and friendship of their acquaintance. He could not turn from the enchanting vision, he would not repel it; but resigned himself to its contemplation, to the almost total forgetfulness of the thundercloud which might burst over him when least expected: destroying all his brilliant hopes, and bidding Mary and his sister's lover upbraid and scorn both him and Kate.

Thus matters went on; Richard heeded not that Kate was on the very point of uniting herself to one who knew not her father's name, still less suspected her brother's character—he heeded not that he had himself all but asked Mary Hope to be his bride. He had made up his mind to fearlessness—to be happy and tremble not at shadows. He was in this mood one day walking with Martin, who had not a little contributed to his satisfied frame of mind, when a stage coach passed to its place of stopping, but a little way off. Richard at once turned deadly pale. "I am lost" he said. "A man on that coach has recognised me, and I know well what will follow."

"But are you certain?" asked his friend.

"Ay, certain enough. I saw he recollected me as well as I did him. He was a fellow apprentice of mine, and one of the witnesses whose evidence, though true, went so unfortunately against me. We were friends of old, and he spoke kindly of me on the trial; but that is nothing—I have learned the extent of such friendship, and know I shall be ruined. Fool that I was, to think it would be otherwise! If I had not been a fool indeed, what misery might not have been spared me!"

"Then let us hurry home," said Martin. "By keeping in-doors a day or two, he may never find you out."

"It is too late," replied Richard, glancing round, and there sure enough was his old friend hastening after them, though to his surprise with outstretched hand, and friendly air. His greeting, too, was friendly, and betokened much pleasure at meeting Richard so obviously improved in circumstances.

It was impossible to avoid asking Berry to accompany them home, and, in fact, Richard felt as though it would be in vain to struggle against the inevitable ruin now closing round him. On their way, Berry addressed Drewatt by that now unwonted name. "That name is unknown here," said he, sadly, "to all except this friend who is now with me. Whatever you may do afterwards, do not call me by it to-day!"

Berry understood his meaning instantly, and answered rather to it than to his words. "Do not fear me, Dick, I never will betray you—I know what you have suffered. I, for one, believe you innocent, and am delighted to find, as must be the case, if this place is yours, that all this knocking about has done you no harm in the end."

Richard led him into the shop without replying, for though this declaration had for the time reassured him, he remembered but too bitterly all that persecution had already cost him. After a few hours of equally friendly communion, Berry left them, and Richard knew that his secret still was safe, that his identity with a person whom he had heard mentioned even by them, was yet unsuspected by his fellow townsmen. But the satisfaction this gave him was of but short duration. He had been rudely awakened from his dream, and his eyes would not reclose, but remained open to the precipice on whose brink both Katharine and himself were standing. The slightest breath might dash them down, and what right had they to drag with them others who were unconscious of their danger. Kate also was aroused from the pleasant visions *she* had indulged in; but that he knew not, nor dared he at that moment disturb her tranquility with these considerations he had himself so long forgotten. It was his own conduct, with respect to poor Mary Hope, which most forcibly struck on his conscience, and called forth his remorseful feeling. Had he not, heedless of the misery it might bring upon her, striving to win her affection, and of late thought he had succeeded?—Lovely, amiable, and gentle-hearted as she was, was this all to which his love for her had tended? Deeply guilty as he felt towards her, no reparation was possible; but his past conduct could not be persevered in, and he at once made up his mind as to his course.

On the evening after encountering Berry, he went to her sister's house and asked Mary to take a walk with him. She complied, and they gained the open country the nearest way, almost in silence, Mary catching somewhat of the contagion of her companion's grave demeanor, which greatly aroused her wonder. At length, when they were far from the noise and bustle of the town, Richard began to tell her of his attachment, of how truly and fervently he loved her, and how that feeling had grown to be the one thing ruling both thought and action. Earnestly, even eloquently, he spoke, for his heart was with his words; and Mary listened, as perhaps few girls have listened to such a tale; for though it was pleasant to her ears, there was something in the speaker's manner which seemed to cast the foreshadowing of coming evil over her spirit, and all other emotions were mastered by a nameless fear. When he paused, she looked up and would have spoken, but he prevented her.—"You have yet more to hear," he said; "you have to hear much, Mary, which my love for you could alone extenuate. But I do not try to excuse it—I know how wrong and basely I have acted, and I do not ask for pardon. Let us sit here, and in a few moments you shall know all."

Pale and trembling, Mary sat down at the foot of the tree he indicated, while Richard placed himself near. He then went on to tell how a dark cloud had settled over his name, and blighted his character, and how it had injured those who were then dearest to him; he sketched his fate since that unfortunate period, and finally he told her his name and the crime with which he had been charged, and with which her memory had instantly connected it. Mary's face was hidden by her hands and the tears flowed fast through her fingers. They seemed to fall like drops of molten lead upon his heart. "And now, Mary," said he, rising, "you know all.—You know why I dare not ask you to share my miserable doom; but you cannot know how madly adoring you, I was induced to believe myself beyond the reach of danger, and therefore in my blindness thought to win you for my wife. All the guilt of that deception I now feel and confess—I know I have behaved like a brute and a villain; and yet the knowledge that you will hate and despise me, is almost punishment enough."

"Hear me, Richard Drewatt," exclaimed Mary, as she rose also, and dashed the blinding tear drops from her eyes; "for once I will call you by that name, to tell you that, from all I have known and heard of you, from all you have suffered and withstood, I believe you to be as guiltless of that terrible crime as I am myself.—I cannot blame your conduct; I know not if it was prudent; but I cannot wish you had done otherwise. And why should you so despond? you have not done evil, and good is sure to triumph at the last. Why should you be certain of misfortune, when it may never reach you?—Safe and undisturbed, as you have lived here so long, you may remain—every year added to your age would lessen the danger of discovery, and at best or at worst, come weal or woe, Mary Hope is willing to share it with you, if you will let her!"

Richard's first emotion was one of rapturous delight at this unexpected declaration. But with reflection came wiser and more generous thoughts; he remembered that with her feelings so wrought upon, she was incapable of judging calmly, and he dared not accept a sacrifice so rashly offered. He told her this, and bade her take time to weigh and consider, ere she pledged herself, in word or thought, to share the fortunes of one so strangely situated. Mary yielded to his arguments, but feared no change in her resolve, nor that the appointed space of a week would leave her less inclined to repeat the pledge he now refused.

On his return, Kate's eyes told Richard she had been weeping bitterly, and inquiry elicited that she had dismissed the lover, in whose keeping her heart was left. And this too was his doing—another evil of his lot. He was deeply grieved, and besought her to allow him to speak to the young man in explanation, that there might at least be no ill-will between them. But she would not hear of it, her dread of contempt was too torturing; and he could scarcely win her to regard with patience his intention of doing so, should Mary Hope's feelings remain unaltered by reflection.

The week was nearly ended when Richard received a communication from a clergyman, requesting him to visit the death-bed of one who had greatly injured him, and wished his forgiveness ere he died. The clergyman added, that the injury he would in part repaired. Apparently intended to prevent an excess of pleasant emotion, this letter raised expectations Richard almost feared to indulge in; and half doubting whether, after all, it might not be merely some person who had wronged him of a few pounds, he obeyed the summons without delay. Twenty miles were soon passed over; but he arrived barely in time to hear the self-accusing confession of Berry, who, irritated by a sudden quarrel, had committed that crime for which he had himself been tried—to comfort the parting and deeply repentant spirit with his forgiveness, and close the eyes of his former friend, who, run over by a waggon, thus died a death of lingering agony. The full and complete confession had however been already signed and attested; and in a few days it was known all over England, that the supposed murderer was innocent, and that the actual criminal no longer lived.

That very evening saw Drewatt enter the house of Mary's sister. The true-hearted girl met him with the frank smile and ready welcome which bespoke a changeless heart. "I have come to you," he said——

"To find me still the same," she added. "There is no change in me, Richard; nor shall be to the latest hour of my life."

"Nay, it was not that brought me here," he continued, "I should not have so forestalled the time. But were I alone concerned, your trust and truth might well make me happier than the tidings which I bring, that it is not a wretch shrinking from the knowledge of his fellow creatures, but one who can fearlessly hold up his head in the company of honest men, who now thanks you for that confidence."

And very thankful he was for that power; thankful not merely that the stigma under which he had so long languished was removed; but even more, that in all his sufferings, and all his trials, he had never yielded to the temptation of doing aught which would now have embittered his happiness, and left his reputation sullied by his own evil act, when the shadow of misfortune had been withdrawn. It was a proud day for Richard Drewatt, when his own rightful name, untarnished and uncontemned, was placed above his door. But it was yet a prouder, when at the altar he received Mary's hand, and gave his sister's to a worthier and a richer lover, than the one of whom his evil name had robbed her.

"I have much to thank you for," said he to Martin, some time afterwards. Our common prosperity is entirely owing to your cheerfulness, perseverance, and foresight, which prevented two innocent men sinking beneath the blind injustice of the world."

"Why do you say inoncent *man?*" demanded his partner bluntly. "You are proved so, but I am not."

"But I feel you are as innocent as myself—I do not wait for proof, nor must we hope for it. Strangely as this exculpation has come to me, to you it is almost impossible."

"It would indeed be impossible!" said Martin; "for I am *not* innocent. No, Drewatt," he continued with some bitterness, "I was guilty of all they said. But they never asked by what temptation I fell—my sister was starving and was too proud to beg, and I had sent her everything I had. Think, Dick, if you knew that Kate was starving! However, my theft did not save her, and she died, thank God, without knowing of it! But for all that, because I had erred once, I was not worthless, though very nearly I became so. Ay, Dick, it was *once*, then; but injustice, necessity, and the impossibility of earning my living honestly, made me do things afterwards which gladly, very gladly, would I forget. And difficult indeed was it to get on the right path, after my feet had, as it were, become glued to the wrong one. But I did it at last, and *you* could not guess how many temptations I had to resist and conquer. But I always hated myself when I did evil, though people made me do it, by pretending that I loved it. Ah, Richard! should you ever have a child to educate, teach him not merely not to condemn too rashly, lest he overwhelm the innocent with the punishment of the guilty; but teach him, also, that even the guilty may often be as desarving of his pity as his censure; tell him that misfortune is the parent of more crimes than is a wicked heart; tell him that even the fallen should retain some claim to the forbearance of a fallen race; and bid him, at least, leave the way to reformation open, and drive not the unhappy wretch from evil to worse, and, worst of all, to the fellowship and example of those who are ever ready to seize on fresh pupils, and become tutors in crime." [People's Journal.

ECONOMY.

Few common words, perhaps, are used in a sense more foreign to the real one than this. It is accepted to mean *saving*, and so exalted to a rank among the positive virtues; for the desire for accumulation is apt to sanctify all means that lead to it. We see every day the most odious penuriousness dignified and made tolerable *in the eyes of those that practice it*, under the name of economy. Calling things by their right names is one step towards reformation.

The real meaning of the word Economy, is arrangement or distribution of expenses; disposition of things with a view to secure certain results; management or order of domestic affairs. There is, to be sure, a supplemental and conventional sense in which it may be taken to mean a "laudable parsimony;" but it is a grave error to neglect the other and original sense and cling to this, with the additional blunder, too, of learning to consider all parsimony as "laudable."

Considering economy, then, in its primitive and principal sense, as the adaptation of means to ends, we come inevitably to the conclusion that much of that on which the world prides itself is false and foolish. We hear, every day, of instances of "economy" which ought rather to be set down as the silliest waste. We may give a few specimens at random. And first among the rich.

What shall we say of that economy which plies the needle from morning till night, absolutely robbing the poor steamstress, in order to afford a little more expensive finery? The consequence of this sort of economy is, in the first place, a highly-cultivated and most fruitful vanity in the younger members of the family; a total neglect of all real mental cultivation; and often, in the end, a loss of health through lack of exercise, which wastes ten times the money that should have supported the needy sewingwoman, besides embittering and shortening life. No imaginary picture.

Again; a gentleman in easy circumstances contrives, by the aid of sedentary employment, too intense application, or too good dinners, to get some one of the thousand forms of dyspepsia. His physician, too polite to recommend any kind of manual labor, which would almost inevitably remove the difficulty, advises a good horse for a brisk daily trot. But this is too expensive a remedy, unless one were rich. So the gentleman in easy circumstances tries various remedies that do not require him to move and gets worse and worse; until first a journey, and then a seavoyage becomes necessary; and in the end, if he is so fortunate as to be cured at all, he has expended what would have purchased "Eclipse" in his best days.

Sometimes, when one applies to the rich for aid in some useful or benevolent object, we are told of "hard times," and the necessity of economy. Now hard times are just the very times when the rich should spend most liberally.—When times are at the best, even the poor can live, after their poor fashion; but when the aspect of affairs becomes so bad as to bear heavily even on the rich, what but starvation awaits them! Then follow theft, vagrancy, desertion of infants, disease and suicide; and the rich pay for all this, and heavily too. The late Report of the Prison Association shows that one single pauper has cost the city above $3000.

A wise economy supposes a plan of life, adopted a fair estimate of means, a well-considered balance of comforts and advantages, and a deep sense of responsibility. Without these, efforts at economy will be spasmodic and unavailing. With these, even the comparatively poor can afford to be liberal. We hear of a rich man in the city who gives away annually fifty thousand dollars, without curtailing his own usual expenditures; and he does well. But we know, too, of a well-atiested instance of a man who, born and bred a gentleman, yet reduced to almost nothing, so economized an income of one hundred and eight dollars, that he lived on two dollars a week and *gave away the remaining four dollar* in charity, and this for years. This was certainly an example of the nicest economy, and of the best kind too.

But the subject grows upon us, and we must economize room, by deferring further remarks until another time. [Christian Inquirer.

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